

Cressy, Scienius, dom,
Exomologesis:

O R

A Faithful Narration

O F

**The Occasions and Motives of the
Conversion to Catholique Unity,**

O F

HUGH-PAULIN DE CRESSY,
Lately Dean of *Laughlin* in *Ireland*;
and Prebend of *Windsor* in *England*:
**Now a Religious Priest of the holy
Order of *St. Benedict*.**

The Third Edition.

**With an Appendix in Answer to
Mr. *John Pearson*'s Discourse touch-
ing the Infallibility ;
And Doctor *Holdens* Answer to the
Authors Queries upon his first
CONVERSION.**

AT PARIS

By JOHN BILLAINE. 1659:

BX 4668

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1659

The Occasions and Motives of the
Conversion to Catholicism

HUGH-PHILIP DE CRESSY

Lately Dean of Exeter in England

and Prebend of Exeter in England

Newly translated from the Latin

of St. Bernard

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Mr. John Wesley's Discourse touch-

ing the Infidelity

And Doctor Hildes's Answer to the

Authors Queries upon his first

CONVERSION

AT PARIS

By JOHN BILLAINE 1659

APPROBATIO.

EGo subscriptus in sacrâ Theologiâ
Facultate Parisiensi Magister per-
legi Tractatum hunc, cui titulus est,
EXOMOLOGESIS, or, *A*
Faithfull Narration of the occasion and
motives of the Conversion unto Catho-
like Unity of **HUGH-PAVLIN**
de CRESSY, &c. Quem & Catholi-
cæ Fidei consonum inveni, & veritati
revelatæ Catholicè credentes certissi-
mis inniti principiis ad summos ratio-
nis apices ostendentem. Hic etenim
Libellus evidentissimè demonstrat Ex-
otica & petulantissima Socinianorum
posita (qui tamen soli eorum omnium
qui ab Ecclesia descivere videntur ali-
quatenus ratiocinari) ipsiusmet Religi-
onis fundamenta subvertere: Quos
verò haud jam diu Protestantium no-
mine notatos habuimus, Anglos nomi-
natim, quantumvis Veterem Ecclesiam
& antiquos Patres crepent, Novitatis,
Schismatis & erroris manifestissimè e-
vinxit. Quapropter typis utiliter man-
dari posse judicavi.

Datum Parisiis 15. Junii, 1647.

H. Holden.

PERMISSION.

VEn l'Approbation de Monsieur
Henry Holden Docteur en Theo-
logie, permis d'imprimer, le premier de
Juillet, 1647.

Signè, Daubray.

APPROBATIO.

HVnc, quem jam ab aliquot annis
diligenter perlegi & approbavi
Librum (cujus titulus est *Exomologesis*,
&c. ut supra) iterum libenter appro-
bo. Ea verò loca, quæ ab aliquibus vel
ex inscitia, vel ex pravo affectu malè
intellecta audiverit Author, clariori
modo, aliisque verbis in hac secunda
Editione explicuit; qui nedum infir-
mis voluit scandalum præbere. Appen-
diculam etiam adjunxit, quâ hetero-
doxi cujusdam anonymi leviores quas-
dam in doctrinam suam & Catholicam
objectiunculas dissolvit ac pessundedit.
Quæ omnia testor esse Catholicæ Ec-
clesiæ fidei & pietati congrua, ac pro-
inde

inde Librum hunc dignissimum judico
qui denuò typis promulgetur.

Datum Parisiis 12. Octobris, 1652.

H. Holden.

APPROBATIO.

Librum (cui titulus *Exomologesis* &c.
Lunâ cum *Appendice*) legi, in quo
nihil Orthodoxæ aut Christianæ pie-
tati dissonum deprehendi; imò me-
thodo facili, compendiosa, uincéque se-
cura, veritas verè Catholica Catholi-
cis fundamentis stabilitur, omnesque
simul Hæreses solidè, modestè & eru-
ditè refelluntur; ideòque dignum judi-
co, qui in communem utilitatem sæpi-
us imprimatur.

Datum Parisiis 20. Octob. 1652.

*Fr. Paulus Dei Custodiens. S. The-
ologia Doctor & Diffinitor Con-
gregationis Anglo Ben.*

Ad Dignissimum Authorem.

LEgi & perlegi *Exomologesin* tuam
(*ô verè Serene*) & magnopere de-
lectatus cum Orationis facilitate &
Methodi luce, tum multò magis & ani-
mi candore, & sulco luminis, quo viam
è periculosissimo Errore, ad constan-
tissimam veritatem penitus instravisti;
neque, quin tibi gratularer & Editio-
nem commendarem, neque si quos,
mei nominis quam desideras adscrip-
tio, movere potest, iis illam nè accep-
tissimam facerem, me potui continere.

Datum è tuguriolo meo pridie Ka-
lendas Octobris, Anno Salutis su-
prà millesimum sexcentessimum,
quingagesimo secundo.

Thomas Albius.

S. Theologia Professor.

APPROBATIO.

ACcepto Theologi, viri docti ac fi-
de digni, testimonio (cui librum
hunc inscriptum EXOMOLOGE-
SIS, *or a faithfull Narration*, &c.
perlegendum commisi) nihil hoc in
opere contra fidem ac bonos mores;
quinimò plurimum utilitatis, ad re-
ducendas

ducendas intra gremium Ecclesiæ oves
perditas, easque veritati pristinae vin-
dicandas, contineri; Librum istum
merito imprimendum, ac fidelibus
summè commendandum censeo.

Datum è Musæo nostro 1. Octobr.

1652.

*H. Metham. E. C. V. G. &
olim S. Theol. Professor.*

APPROBATIO.

EXamologêsim hanc, antiqua Fidei
vindictam, ab eruditissimo Domino
D. Sereno Cressy, viro Novatoribus invi-
dendo, conscriptam, non tam oculis ho-
minum orthodoxè Sapientium quàm a-
nimis imprimendam judico. Dignum si-
quidem ut Sphæram planè candidam in-
veniat filius lucis emancipatus ex regno
tenebrarum. Prodeat igitur è cœlo
suo sidus suum, & ut palàm in terris
radios videant ultro-cœcutientes, O-
pus typis evulgetur.

Dat. 3. Kalend. Octob. 1652.

*T. I. sacra Theologia
Professor.*

S. A V G V S T I N.

Ep. ad Fund. c. 4.

OMitting therefore that wisdom which you deny to be in the Catholike Church; there are many other things which most justly retain me in her bosome: The consent of Peoples and Nations retain me there: Authority begun by Miracles, nourished by hope, augmented by charity, confirmed by Antiquity, retain me there. The succession of Prelates ever since the seat of S. Peter (to whom our Lord after his Resurrection consigned the feeding of his Sheep (to the present Episcopacy, retains me there; Lastly, the very name of Catholique retaines me there, which, not without cause, this Church onely, among so many and so great Heresies, hath in such sort maintained, that when a stranger demands, Where men meet to communicate with the Catholike Church; there is not any one Heretike ha's the confidence to direct him to his Temple or house.

S. A U G U S T. de Unit. Eccles. c. 19.

ISuppose if there were extant any wise man to whom our Lord Jesus Christ had afforded his testimony, and if he were consulted with by us concerning this question, we should by no means doubt to do that which he should determine; and this lest we should be judged to oppose our selves not so much to him, as to the Lord Jesus Christ, by whose testimony he was commended. Now Christ ha's afforded a testimony to his Church.

THE



THE PREFACE.

1. **I** Had no intention at all to write, much lesse to give to publike view this account of the Reasons and Motives of my relinquishing Error and Schism, and rejoyning my self to Catholike Vnity. Not that I preferred mine own ease before the endeavouring to contribute, though in the smallest degree, to the spirituall good of others: But me thought a writing of such a nature would seem to argue that I judged my self a person of such consideration, as that men would expect from my hands such an account: A conceit, which truly I never entertained, neither had I any reason so to do.

2. Yea afterward, when some men (I am confident, without any visible grounds either from my conversation in times past, or late proceedings) did assume to themselves the authority, or rather, licence, to judge of my inward thoughts and intentions, charging

THE PREFACE.

ging me with worldly ambition, discontent, or melancholy, and attributing to such unworthy Principles that change, which was only the effect of Divine goodnesse and mercy implored with earnest and continuall prayers: Yet other mens injustice to me did not make me unjust to my self, so far as to think that that could qualifie me so as to be fit to appear in publike. All the effect it had upon me was, in regard of my self, a secret joy to suffer any thing for so blessed a cause, as Catholique Unity; and in regard of the authors of such aspersions, a secret griefe and compassion, that they would needs declare themselves ill-willers to me for endeavouring, without any others hinderance or losse, to save mine own Soule; or that (resolving to be so unjust) they would make choice of such imputations, which (though they had in themselves been true, yet) no man could believe them to have been competent accusers and informers of thoughts, known only to almighty God.

3. But, what neither the just contempt and disesteem which I had of
my

THE PREFACE.

my self would permit, nor the unjust calumniations of others could extort from me, a command intimated from certain vertuous worthy persons Superiours of the *Holy Order of the Carthusians* (whom I thought my self in some sort obliged to obey, though as yet my Superiours only in desire and reverence) gave me the assurance to adventure upon. They, judging it requisite that I should give some proof both of the mature advice, and also of the reasonableness of my change, made me consider my self only as fit to obey them, without altering in any degree the mean esteem I had of my self: And the same persons advising the publication of what I wrote, have thereby made me by this ingenuous declaration of what I knew of my self (almost against my will) to answer the aspersions; which those that, I am sure, knew me not so well, have published.

4. Now I do not pretend by this Narration to deprive them of their liberty of calumniating me still, since they may, if they please, say, *linguam nostram magnificabimus, labia nostra à nobis*

THE PREFACE.

nobis sunt: quis noster Dominus est?
Psa. 11. 5. After this profession of the occasion and progresse of my enquiry, and resolution in point of Religion, which I here make in the presence of God, and before the world, protesting that I do my self believe this history of my self which I now publish, I assure them I shall not put my self to the trouble of saying any more for mine owne vindication in this respect. Neither here do I answer their calumnies any other way, then by discovering my self naked to my very thoughts.

5. They may hereafter, if they please, continue to traduce me more probably and ingenuously, for no doubt I shall in this writing give them many advantages against my self: yea I must tell them my intention was to do them this pleasure; and for that reason I called this *Narration* an *Exomologesis*, and that with reflection upon severall notions of that word: For first it is a publike Confession, and that not onely of my former errors and Schism, but withall joyn'd with a discovery of, no doubt, many imperfections

THE PREFACE.

ons in searching after truth, during the
twi-light of my doubtings and uncer-
tainties, and many weakneses in de-
fending the truth, after I had found it:
So that they have *consitentem rem*, and
such an one as wil be glad to have dis-
covered unto him whatsoever is dis-
proveable in this Treatise, to the end
that, when he is convinced, he may sa-
tisfie for them also. Besides, this is cal-
led an *Exomologesis* in as much as it is
intended to be a publike Confession
or Thank-giving, a *Tabula votiva* re-
presenting to the world the tempests
of Schisme and Heresie, from which I
could not have escaped the utmost
danger of shipwrack, had not almighty
God (the lover of souls) provided
a secure haven for me in the Catholike
Church. And therefore ἐξομολογῶ-
μαι σοι, &c. *I give thee thanks O Fa-
ther, Lord of heaven and earth, for that
thou hast bidden these (mercies) from
the wise and prudent, and revealed them
unto babes, καὶ κύεις, Even so Lord,
for such was thy good pleasure. HO-
SANNA IN EXCELSIS.*

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Orders of men, only allowed to you, though contrary to all humane judgement and probability; You being persons wholly un-interested in secular designs, unknown to the world, and, by reason of your solitude and never-discontinued devotions, uncapable of soliciting for the assistance of others.

Be pleased therefore (right R. FF.) with your naturall benignity and charity to admit this discourse into your peacefull solitude: A blessing which the Author (alas!) dares not promise to himself, since by himself he is judged unworthy, and by others incapable of it. He does notwithstanding with the greater confidence expect this favour of your charity to his Book, because he may pretend in some degree to deserve it, since by presenting this Narration to your view, he shall afford unto you, who live the life of Angels, the pleasure of Angels; viz. an occasion to rejoyce at the conversion of a sinner, and the exercise of Angels too, which is to procure, at least by their prayers, a continuance of divine Mercy to him. Which if by being remembered in your devotions, he shall obtain
he

he will think that he has prudently chosen
to prefer your Patronage before that
of the greatest Princes.

Your RR. Fatherhoods

Most humble and de-
voted servant.

H. P. de Cressy.

APPROBATIO.

NO: Fr. *Placidus Gascoigne*, Bene-
dictinorum Congregationis An-
glicanae Praeses Generalis, Librum
hunc, inscriptum EXOMOLOGESIS
or a *Narration*, &c. à duobus Congre-
gationis nostrae Theologis à Capitulo
Generali ad id deputatis, lectum &
approbatum, typis excudi permittimus.
In quorum fidem nomen nostrum
subscripsimus.

Datum in Conventu nostro Parisi-
ensi, 10. Augusti, 1652.

Fr. *Placidus Gascoigne* he
Praeses, qui supra.



To the Honourable,
Walter Montagu,
Esquire.

Sir,

IN this happy retrayt of a voluntary banishment from the world, (which by Gods goodnesse I have made choice of) one principall designe of my thoughts is not to think of the world; yet this cannot justifie nor excuse me, if I should endeavour or be willing to forget such a Person, as you, and one to whom I have so great obligations. Indeed I should not comply with this my Vocation, if I did not oftentimes remember you. To think of you, to write to you, or converse with you, are not worldly businesses: they may become, and cannot but be advantageous, even in matter of spirit, to the most abstracted persons: for

The Epistle Dedicatory.

what will such an object represent to them, but a true esteem of heaven, gracefully set off by an heroicall contempt of earth; and this exemplified to the best advantage by one, who in the midst of the greatest affluence of all worldly contentments, in the strength of his age, and vigor of capacity, when he was most disposed and enabled to tast whatever was gustfull in them, yet had the successful courage to despise and renounce them: And which is more admirable, one that still maintains a fearlesse of their skill to recall his liking of them; since out of pure charity to God, and his distressed servants, he dares yet live in sight of them, a stranger to them; one that (with himself) consecrates all his own riches to God, and onely interestes himself in the wealth of others, to the end that he may procure supplies for those that want, and to enrich those, who by supplying such wants, can

The Epistle Dedicatory.

can be perswaded to purchase eternall treasures?

To you, S I R, therefore I addresse myself, willing to take any, even this poor occasion, by a very mean Present to testifie to the world my cordial affectionate esteem of you, & my thankful acknowledgment of your great goodnesse and charity towards me, as expressed by a considerable pension, without any intercession of friends, & voluntarily offered, and out of your own prison and straitnesse freely present me immediately after my Conversion, though a meer stranger to you, yet sufficiently recommended by the relinquishing of Friends, Estate, and a Country, for that Religion's sake, which before had made the same conquest over you: And since expressed by many testimonies of your friendly benignity and confidence.

I take leave therefore to present unto you this Book, as it is now a second time published. The subject
of

The Epistle Dedicatory.

of it is the story of my uncertainties
and wandrings; and in conclusion,
my fix'd establishment in the same
solid foundation of Truth with you,
which gained me first the happinesse
of your affection. And I pretend in
this second publication to a further
entrance into the same affection,
not for any worth of the Treatise,
but onely for the testimony that I, of
mine own accord, give publikely of
my declining, to consider mine own
fame or esteem with men, in a mat-
ter that respects, though only the cir-
cumstances of divine Truth; Since
the ground why I renew the impres-
sion is to signifie, that I detest to
maintain, with a perverse constancy,
even the smallest phrases or words,
which I could suspect might be ob-
noxious to offence or misconstruction.

I cannot call it a Book of Contro-
versies, though the essentiall points
of Catholike Religion be asserted
in it: or if of Controversies, it is
prin-

The Epistle Dedicatory.

principally against those that unnecessarily multiply them.

Whatsoever it is, a poor Present it is, God knowes; and yet even in that respect lesse unacceptable to you, who despise riches; and more becoming me, whose profession is poverty. I pretend to no reward, or if any, I am content that your pardon should be my reward: Yet I must recall my words; I do indeed humbly expect and beg a great reward, no lesse then the richest kind of Almes, Prayers: and the best of that best sort of Almes, your prayers; mine for you have been alwayes due, since I knew you; and, God willing, shall be most faithfully paid at Gods holy Altar; for I am, in truth of heart,

Paris, 21.

Octob. 1652.

SIR,

Your Servant in our Lord, most affectionately devoted,

B. SERENUS CRESSY.

✻✻✻✻✻✻✻✻✻✻
To the Right Reverend Fathers,
the Fathers D.D. Religious of the
Holy Order of the Carthusians in
the English Convent at Newport in
Flanders.

Right R. R. Fathers.

Since it was the eminent sanctity of
your Order (in vaine endeavoured
with greater care by you to be hid from
the observation of the world, then by o-
thers their hypocrisie) which contributed
much to put me in a cendition of writing
a discourse of this nature: And since it
was by the command, and for the satisfar-
ction of certain Superiours of your Order
likewise, that contrary to my Resolution
I adventured upon this work: and last-
ly, since it was by the advice and encour-
agement of certain of your Fathers Reli-
gious, that I took the confidence to publish
it, being written; therefore in strict justice
it ought to return and addresse it self thi-
ther, from whence in so many respects it
took its originall.

But whereas the language made it un-
capable

capable either of the censure or apology of
those persons, which had the greatest and
immediate influence upon it, and besides,
though it had been translated it would
not have procured that effect which I in-
finitely desire; Therefore it may seem that
meer necessity hath cast upon you this
trouble and charity. Though the truth
is, seeing the almost only argument of
this book is to maintain Catholike Uni-
ty against the sacriledge of Schisme,
there could scarce be chosen fitter Patrons
for it, then those persons that are the true
successours of those Innocent Martyrs,
with the effusion of whose blood, both Ca-
tholike Unity expired in England, and
that Sacrilegious Tyrant K. Henry 8.
dedicated his accursed Idol of Schisme;
an act which alone may be able to rectifie
judgements of the seducing and seduced
world: For can any man think otherwise,
but that Catholike Unity is a daughter
of heaven, whose victims have been the
lives of persons so only heavenly in their
conversation? and how could that infer-
nal monster of Schisme prove her origi-
nall, better then by being the designe of
that Prince so abandoned to all impiety,

as

as that he made choice to establish this his
darling by sacriledge and murder: Sa-
criledge most palpably against his consci-
ence, since in that regard he alwayes con-
tinued a Catholique; and murder of a
most studied beynousnesse, being commit-
ted upon persons so innocent, that they that
hated them, must thereby have professed
that they hated innocence and Christian
meeknesse it self; and so far from provo-
king him, that they had no other com-
merce with mankind, but only in praying
for it? But ha's not almighty God given
a successe answerable? For what remains
of that impious King, after six marriages
(lawfull and unlawfull) and innumera-
ble adulteries; but onely the issue of a
wicked soul, viz. God knows how ma-
ny seditions, murders, sacriledges,
schismes, and heresies? Whereas on the o-
ther side those innocent Martyrs do, no
doubt, from heaven see with joy amongst
you a lawfull seed propagated in an un-
interrupted succession, and continuing in
the same Faith, Piety, Charity, and De-
votion, which they exemplified with their
lives, and sealed with their blood; a bles-
sing, among all other Religious English
Orders

The first Section.

*Conteining an Historicall Narration of
the Authors occasion of doubting, and
method in searching satisfaction.*

CHAP. I.

*The occasion of my departure out of
England.*

Bloody commotions of Calvinists there.

The horriblenesse and strangeness of them.

IT was in the moneth of June in the year
of our Lord 1644. that those most unna-
turall bloody dissensions in Great-Brittaine, uni-
versally spread through all the Provinces of
that unhappy Nation, constrained me (not so
much to avoid my personall danger, as out of
the horror to be a spectatour of such inhumane
Tragedies, as were every where daily acted) to
forsake my native countrey, to recreate my selfe
with a voluntary exile, & to follow the conduct
of the mercifull hand of God, which provided
for me not only an opportunity & convenience
of subsisting in forrein countrys, but likewise
means of diverting in som measure my mind
from the sad remembrance of the miseries I left
behind me, and, by a retreit into places lesse
frequented by passengers, of withdrawing mine

cares from being wounded with fresh relations of new bloodshed and massacres.

2. I confesse that war was to me an object not only of horreur, but even astonishment, as having never read or heard of any other that could enter into any comparison with it.

3. Now that which astonished me in the present Commotions was, 1. To consider, that fatall concatenation of a world of dispositions and circumstances præceding this war, so strange that no humane prudence could have foreseen or suspected them, if any of which had not happened, there had been no possibility of any prosperous successe to the Anti-Royallists.

2. To observe an event incredibly successfull so designs the most unreasonable and seemingly ridiculous that ever were. For, for example, who could imagine that an inconsiderable number of peevish ignorant Presbyterians should ever come to be able to constreine a whole kingdom to forswear the Religion, in which they had been bred, and to subvert their own Church upon a groundlesse suspicion that the King had a designe to change his Religion, who yet was almost the only person that remained constant in it, so as to hazard not only the ruine of his estate, but the losse of his life also; For the time was, when (if he would have given up *Episcopacy*) he might have obtained in all other respects very tollerable conditions; Whereas severall of the wisest and learnedst of his *Clergy*, have been content to buy their security with a voluntry degrading of themselves from their *offices* and *titles*; yea it may truly be said, that though many of them have suffered in

in extremity, yet it was not properly with an eye to their Religion, but rather their fidelity and loyalty to their Prince; or upon quarrells against Episcopall Tyranny, to perswade a Nation to accept of Presbyterian Tyranny, infinitely more unreasonable and intollerable: And which is beyond believe, that they should be perswaded to imbarke themselves in a warre, wherein so many myriads of Soules have perished, when the only differences (by the confession of the chiefe incendiaries, the *Calvinist- Ministers* and their partisans in *France*) were only trifling inconsiderable ceremonies and circumstances: Blessed God, what a strange furious spirit is this, which has from *Calvin* descended upon his followers, that moves them to such horrible resolutions and extremities even for matters in their owne opinion of no considerable moment, and to the end to enforce their novelties and fancies upon the consciences of others against all justice and reason. For what is more unreasonable then that Sects, whose essentiall grounds are Scripture alone, with a renouncing of all visible authority to interpret it, should yet assume to themselves an authority to enforce their opinions upon the consciences of others?

4. Was it possible to consider these things without astonishment? Is not the hand of God as manifest to the eyes of mens understandings in this businesse, as the hand from heaven was to *Baltassar*, when by the help of *Daniel* he read the finall doom of his own and his kingdomes ruine in those words, **M A N E T H E C E L P H A R E S**? I must needs

confesse that, though at my leaving of the kingdome the affaires between the King and Anti-royallists stood almost in *æquilibrio*, there being no considerable advantage on either party, notwithstanding I could not free my selfe from grievous apprehensions that Gods Providence had not been so busie and vigilant in contriving such a concurrence of ominous and prodigious events, to the end to suffer all things quickly to conclude in peace and tranquility.

CHAP. II.

Sacriledge and Perjury acknowledged even by Heathens to be principall causes of publique calamities.

1. **F**ROM a view of our present miseries in England, and a sad presumption of yet worse to succeed, I turned my thoughts to a modest consideration and probable divination of what might be supposed to be the causes of so sodaine and dismall a change there, *that is*, what peculiar nationall sins have lately reigned in that kingdome, and awakned the just severity of God to make it such a spectacle of desolation, and Proverbe of misery above any other nation.

1. Even the Heathens themselves take notice of two especiall sinnes so immediately and directly contumelious to the Divine Majesty, and therefore in themselves so heynous, that they never escaped any long time an exemplary vengeance, and the punishment ordinarily wrapped

wrapped even the posterity of the delinquents : Yea though they had been committed only by a private person, and that only inwardly and in deligne, yet the *Divine Justice* did commonly extend the punishment to a whole nation : such sins the *Græcians* therefore called *Αἴμα* that is, piacular ex. erminating crimes : among which the principall were esteemed *Sacriledge* and *Perjury* : so that whatsoever calamities seised any time upon any Nation, if it could be found out that either of these two heynious crimes had been committed, though but by a few particular persons, they presently absolved their Gods from any imputation of rigour, and much more of injustice.

3. Of this argument *Plutarch* speakes excellently in his booke *de serâ Numinis vindictâ*. And particularly of *Sacriledge* there is extant in *Eliau* (ua. *Hist. lib. 3. cap. 43.*) an ancient memorable *Delphian Oracle*, to this effect,

Τοῖς δὲ κακῶς ῥέξασι δίκης τέλος θυχε
χρονισόν

Οὐδ' ἀπαράπτητον, οὐδ' εἰ Δίος ἔκγονοι εἶεν.

Ἀλλ' αὐτῶν κεφαλῇσι, καὶ ἐν σφετέροισι τέκεσιν.

Εἰλεῖται, καὶ πῆμα δόμοις ὅπ' πίματα βαίνει.

That is, *Divine vengeance delayeth not to pursue those that are guilty of this crime of Sacriledge, neither can they deprecate or avoyd it, no nor though they were the off. spring of Jove himselse :*

but it hovers continually over the heads of the guilty, and their Children also, and one calamity on their family overtakes another. An example whereof we find mentioned by Strabo and Gellius, in that so known History of the Gold of Tholouse. Strab. Geogr. lib. 4. A. Gell. lib. 3. cap. 9.

4. Then concerning Perjury, there is a remarkable example in Herodotus of Glaucus Epttydides, who could not escape punishment for having only deliberated and in his thoughts designed the forswearing a thing committed to his trust: where likewise this Pythian Oracle is mentioned,

Ἀλλ' ὄρεα πάϊς ἔστιν ἀνώνυμος, οὐδ' ἔστι
χῆρες.

Οὐδ' ἐπιδες. κραπνὸς δ' ἐμετερχεται
ἑίσωκε πᾶσαν

Συμμάρτας ὀλέση γενεὴν, καὶ οἶκον ἀ-
παντα.

That is, To a perjurd person there is an offspring given obscure, without name, maimed in hands, and lame in feet: and this judgement seises upon him suddenly and irresistably, never quitting him till it have brought to desolation all his Stock and family.

CHAR. III.

*England prodigiously guilty of Sacriledge
since the Schisme.*

*Visible judgements have continually per-
sued this crime there.*

1. **N**OW how dreadfully and universally the two Kingdomes of England and Scotland have beene guilty of these two scandalous, and even to Heathens abominable crimes, *Sacriledge* and *Perjury*, since the time that the schisme from Catholique Unity began, is notoriously apparent to all the world, and with a secret remorse bewayled even by the English Protestants themselves. No man therefore can justly blame me as a discoverer and publisher of the faults of my beloved country, too farre spread already, and too much boasted of by that infamous faction of *Calvinists*, heretofore the chiefe authours of these sins there, and now the avengers of them. It is *Schisme* onely, to which I impute these prodigious crimes: for before the birth of that monster, I appeale to all manner of ancient Records, if ever there was any nation more abounding in holy Offerings, or more exactly obscuring a sincere fidelity and simplicity. I may therefore without blame set downe the dire effects of the most pernicious sect that ever was, which is able to convert Paradise it selfe into a savage wastnesse.

2. In the first place then, what a ravage of holy Offerings did that unsatiable gulf of lust

and avarice King Henry the VIII. of England make at the beginning, and for the justifying of his Schisme? How did he at one fatall swoope, snatch away all the goods and revenues, drive out all the consecrated servants, and with axes and hammers hew downe all the Houses of God in the land belonging to all Religious Orders? A crime the more horrible in him, in as much as he professed at the same time, and made that profession good by his cruelty that (excepting his withdrawing himselfe from his Obedience to the Pope) he continued in the belief of all other Catholique Doctrines, preserving likewise in the *Calendar*, and celebrating the memory of those Saints, *S. Benedict*, *Saint Bruno*, *S. Dominick*, *S. Francis*, &c. whose Religions he utterly demolished.

3. In the dayes of his Sonne and Successour King Edward the VI. a Childe, the then-Provost and Governours adding compleat Hæresie to the former Schisme, continued likewise the Sacriledge, sweeping some few gleanings that had escaped, and upon a ridiculous pretence of superstition devoured even to the very Hospitalls, Colledges, Schools and some Parish Churches. Even Qu. Elizabeth her selfe, how generous a Princeesse soever, could yet streine her selfe to swallow downe many goodly Mannors belonging to her owne Bishops.

4. Since her times, even till this fatall age, Sacriledge has much languished there: But now the present bloody Presbyterian Reformers intending as it were to fill the measure of Sacriledge to and above the brimme, and envying the pleasure of this sinne to the successours of

this

this their new Schisme, doe labour to dig up the very roots of all Ecclesiasticall revenews, violently ravishing whatsoever belongs almost to Almighty God in the Kingdome, the designe of many of them being not to spare even the tithes of Parishes, which they intend to exchange into narrow and scandalous stipends.

5. Now to justifie that observation of the Heathens touching Gods revenge continually attending this sinne of *Sacriledge*, and to demonstrate that God has shewd himself at least as sensible of this affront done him by *Christians*, as heretofore by *Idolaters*, I adjure all the inhabitants of *England* to witnesse with me, if a continuall curse has not pursued and rested upon the families and estates of those, who have thought to enrich themselves by adjoyning the possessions of Gods Church to the inheritance of their Ancestors; if those holy things have not continually cankered and consumed whatsoever temporall goods or lands have beene annexed to them; In a word; whether that may not be verified proportionably through that whole Kingdome, which to this purpose was observed by that learned Antiquary Sir *Henry Spelman*, who discoursing of this argument, and bewayling, as oft hee did, the insensiblenesse of his country to this visible curse of God, tooke a Mappe of his owne Province, and opening a compasse to the distance of about twenty English miles, fixed one foot upon his owne house, with the other drawing a circle about it, and protesting that within that circle there had anciently bene (as I

remember) neere thirty *Monastries*, *Priories*, *Nunneries*, and other *Religious houses* distributed to severall families there: Withall that within the same compasse there were about as many ancient Families that had had no portion in those *Sacrilegious Spoyles*; and that of the former kind there were not left above three *Religious houses* and *Mannors* which continued in the same families to which in the age immediately before they had been given; and of the later sort there were not above three families and estates that had failed and changed Masters.

6. Now can any one possibly expect that Almighty God will be moved to repent himselfe of the plagues destined to that unhappy Kingdome, or that hee will make use of such *un-christian Reformers* to procure the peace and tranquility of it, when so visible examples of his curses upon Sacriledge are not onely dispised, but even a defiance is made against his severity, by persons, who most blasphemously stile it an honour done to Christ, onely to reverse the sacred truths by him left unto his Church, and the Holy Orders by him established in it, but also to despoyle him of his coate after the losse of his cloak, and to expose him almost naked, in his Ministers, to the miseries and scorn of the world?

7. Can any thing else be expected for a prooffe that our English Reformers are arrived to the height and perfection of this crime? Yet even something beyond this may be added. Let this age of Christians take notice, and let them not forget to tell it to their Posterity (if they can believe it) that concerning *Sacriledge*, Order is taken

taken by a publique law : And this, not to confirme the possession of Church-lands in those sacrilegious hands, to which they have beene given, nor to afford them indemnity and security against any claim of God or his servants : (for how poore and inconsiderable an attentat is that to the impudence of our Reforming Calvinists!) But Order is taken by law against any mans repentance hereafter for *Sacriledge*, against feare of divine vengeance, against avoyding such visible curses from heaven : it is a crime for any man to cease to be *Sacrilegious*, or to presume to restore unto Almighty God those things which he is perswaded belong unto him : it is not permitted to such a man to restore to the Priest to whom the care of soules is committed, the tythes, which certainly are either Gods due, or no mans : Before this can be done, allowance and indulgence must be had from all the three Estates of the Kingdome, they must all agree, as it were to their owne condemnation before such a man can be allowed to ease his tormented conscience, by freeing himselfe from such accursed spoyles. My deare countrey, I hope, will pardon me, if I professe that I could not free my selfe from grievous apprehensions that a fearfull account will be exacted by Almighty God for a crime so continually and heynously committed, at which even Heathens themselves would tremble.

CHAP. IV.

Perjury how frequently, and how heynously committed in England since the Schisme.

THen for the crying destructive sinne of Perjury, the guilt thereof so often, so heynously, so manifestly against conscience repeated hath almost universally seised upon the whole Kingdome. Indeed this sinne, as well as the former of *Sacrilege*, is the ordinary and almost necessary attendant of *Schisme* and *Hæresie*. That great Patriarch of both, *Calvin*, would not vouchsafe to impart his skill in these two qualities to them of Geneva, till they had by a solemn publique oath obliged themselves indispensibly to embrace whatsoever doctrines he should establish among them, and till they had charged a curse upon themselves and their posterity for ever, if afterward they did repent themselves of that *Perjury* and *Rebellion* against their lawfull Prince and Bishop.

2. Concerning *England*, the poore subjects there, ever since *Schisme* and *Hæresie* found entrance, have beene as of course accustomed to be constrained to forswear themselves by publique Order and in a most solemn fashion, whensoever either the lusts or interests of their Princes have moved them to introduce any novelties among them. First, *Henry the eight*, without giving his subjects leave or space to studie the point of Controversie (which yet indeed was then no controversie at all) with force and consent of

his

his Parliament constrained them generally to renounce one *Article* of that *Faith* (namely, *Obedience to the Visible Universall Pastour of the Catholique Church*) wherein they and their Ancestors for many ages had been bred, a doctrine introduced, and generally embraced there ever since the Nation was converted from Heathenisme by their glorious *Apostle S. Augustine*, the *Benedictin Monke* delegated thither by the more glorious *Pope S. Gregory the Great*. To effect which *Perjury*, the meaner sort of people were forced by Tyranny, and the Great ones allured by partaking in the spoiles of *Sacriledge*.

3. After his death, those sacrilegious persons who governed the Kingdome during the reigne and minority of his Son, caused the Parliament a second time to impose upon the whole Nation a yet greater *Perjury*, namely entirely to swear away a great part of that *Faith* which made them *Christians*. And though they willingly repented their former *Perjuries* and impieties, returning to their ancient Beliefe and Obedience during the short reigne of that *Catholique Princess Q. Mary*: Yet the interests of her sister & successour *Q. Elizabeth* prevailed so far, as to make them repent their repentance, and to swear over againe all their former *Perjuries*, her cunning *Counsellours* by all unlawfull wayes of violence and allurements surprising the Parliament, corrupting the Cleargy, and violencing the consciences of the subjects, and so contriving their designs, as that they confidently imagined that *Schisme* and *Heresie* were established in England irremoveably, being settled by a *Law*, as irrevocable, as that of the *Medes and Persians*.

4. But in vaine: For *Schisme* and *Heresie*, wanting firme and reall foundations, and being built only upon secular interests, when those interests come to faile (as all worldly things must in time) naturally sinke lower and lower into that gulfe which hath no bottome. For it is remarkable that *Heresie* being the ruine of *Faith*, as *Schisme* is of *Charity*, all changes that are made in them are still to the worse. *Faith* is continually more and more undermined, and *Charity* more and more cryed downe and made unlawfull. A fearfull example of this hath been represented to the world in this late *Schisme* in *England* from a former *Schisme*: For heretofore the *Englisb Protestants* pretended that by their Separation from the *Catholique Church* there was made a rent only in the semelesse garment of *Christ*, but yet so that the parts hung together still, allowing the *Catholique Church* to be a true *Church* of *Christ*, but preferring their part of it as better cleansed and washed than the other. But now *Christs* garment is torne by them into I know not how many rags, all pluck'd entirely from one another, and this with such violence and injustice, as *Mahomet* himselfe would have abhorred.

5. But to returne to *Perjury*, a most usefull and necessary engine in *Schisme*; certainly never any *Carthaginian* or *Barbarian* hath given such prodigious Examples, as the *Presbyterian Calvinists*. For Persons, who make it a foundation of their Sect to acknowledge a private Spirit to be the only judge of Scripture and points of Religion, renouncing all externall Ecclesiasticall authority as to such a purpose, for
such

such men, I say, to force other men without any new information or instruction to forswear whatsoever the law of God (as they believed) and most certainly the lawes of the Kingdome then in force obliged them to, is an attempt most horrible: But by a new oath, and that explicitly commanding persons to preserve their loyalty to their Prince, and to maintaine the Lawes and Religion of the Kingdome, by such an oath I say, to oblige the same Persons at the same time to seeke the destruction of their Prince and of the same Lawes and Religion, and to spend their fortunes and lives in the defence of a Religion not yet in being, but promised to be contrived no man knows when, nor by whom, and to sweare that that unknown Religion yet in the forge was true and only conformable to the word of God: What name can be found out for such *ἄγος*, an execrable renouncing of God, as this? And yet all this hath been in the face of the sun, and this must in *England* be stiled a *Reformation*, and such an one as might deserve to be purchased with that Sea of blood which hath lately flowed there.

5. Surely this one example alone may suffice to advertise all those who have seperated from the unity of Christs Church, what are and probably will be the dire effects of *Schisme*. Let them not cast their eyes so much upon those frequent seditions and Rebellions, and those rivers of Christian Blood, which under a pretence of *Reformation* have been shed in Christendome since *Luthers* Apostacy: But let them rather consider this as a judgement more terrible.

ble then all the former, namely that for a punishment of *Schisme*, and such crimes as are the naturall fruits of it, Almighty God has given up *Eng'and* to this more then Atheistical, wanton, petulant contempt and defiance of his heavenly Majesty.

7. Therefore such abominations as these, *Sacrilege* and *Perjury*, then which no Hea-then could imagine any more abominable, and these so great abominations exalted to the utmost degree and circumstance of aggravation, having thus universally infected and envenomed all the severall Orders and degrees of men in *England*, could I possibly, remaining a Christian, or not becoming a profest Atheist, escape fearefull apprehensions that the end of such things would be yet more terrible, and that such execrable crimes would require a long time for expiation?

CHAP. V.

The sanguinary lawes, and cruell execution of them upon Catholique Priests in England.

1. **T**HERE was one sinne more of which the *English Government* since the *Schisme* there was guilty, which God seldome leaves unpunished, and for which,, even during the time of my being a *Protestant*, I apprehended some time or other as a sharp visitation; which was

was Murdering with the sword of Justice so many innocent, meeke, religious soules, I meane the execution of those bloody lawes against poore *Catholique Priests*, To very many of which there was nor the least pretence of any charge of sedition or Treason: But for this only crime of being of that heavenly vocation, to which the Spirit of God had called them, and the sacred authority of the Church had exalted them, and for a conscionable discharge of that calling, they were arraigned, condemned, drag'd to the place of execution, there ignominiously hang'd, and their half-living bodies most inhumanely quartered, and exposed to the sun and weath'r.

2. This crime was the more inexcusable, because committed by *Englishmen*, who though violent enough in their passion when it is provoked, yet are apt in a short time to relent, and by *English Protestants*, a sect pretending above ordinary to moderation and clemency. But the truth is, the *Calvinisticall Spirit* has beene working in that State and government ever since the beginning of Queene *Elizabeth's* reigne, for they were Councillours of that bloody faction which suggested first those cruelties, which their descendants have since eagerly pursued and acted by the hands of others, till their so long projected designs succeeding they might have the pleasure to glut themselves with Christian blood even to vomiting, as they have done in these late wars.

3. Now that this is no false character of that *Calvinisticall Spirit*, (besides many wofull experiences of old in other countreyes) our
great

great Parliamentary contrivers, and managers of the warre have of late given severall testimonies irrefragable, who whensoever they were pressed with want of treasure for maintaining this unnaturall commotion, knowing the complexion and temper of their owne faction in London, how delightfull to them a spectacle of blood would be, had no readier wayes to extort supplies of money from them, then by feasting and regalling them with the execution of a *Catholique Priest*, or shedding most cruelly the blood of their owne *Archbishop*, or of some other considerable faithfull *Royallist*. I beseech almighty God, that when the time shall come that hee will make inquisition for blood, hee would sever the innocent from the guilty, and not impute to the whole Nation the cruelty of one bloody faction there.

CHAP. VI.

The Authors sadness for the sins and miseries of his countrey.

What remedies and lenitives he found for this sorrow.

I. **A** Sad meditation on such arguments as these was the exercise of my thoughts at my departure out of *England*, and a good while after, during my first abode in *France*. And though, God be thanked, I could not accuse my selfe of having contributed any

any thing directly, or otherwise, then all other sinners before Almighty God doe, to the present desolations of my poore beloved countrey, and there ought to have contented my selfe with an entire resignation of the whole matter into the hands of a most mercifull, however infinitely provoked God, praying for the peace of that *Ierusalem*, without unnecessary afflicting mine own soule: Yet I willingly deceived my selfe into a kind of pleasure of greiving, with this false beliefe, that in such circumstances to do any thing but grieve were to renounce not onely humanity, but likewise that duty which the Law of Christ obliged me to performe in the behalfe of his Church.

2. But time and better instruction from spirituall Persons, especially Catholiques (whose counsels in matters of practises in such cases I thought it not unlawfull to hearken to) did at length reduce my minde into a more calme temper, toward the tranquility I was much advanc'd by an obstinate resolution not only not to be inquisitive after newes good or bad, but to avoyd those conversations where I might be in danger of such a mortification, and withall by employing my time and thoughts in that charge which I had undertaken, and in mine own private studies.

CHAP. VII.

*A scruple suggested to my minde, viz.
To the Communion of what Church I
should adhere upon supposition that the
Church of England should faile.*

1. **N**OT long after this there was, I know not how, suggested to my understanding a thought, which I could not at pleasure silence, and which interrupted much my extreame eagerneſſe of reading; it was this, *A supposition being made that it should please Almighty God to put a period to the Church and Ecclesiasticall government in England, to what Churches Communion I should then adjoyne my selfe!*

2. It was not any reason I had to dispayre of the Kings condition that occasioned such an inquiry (for at this time he was in a state to dispute upon even termes the victory with his enemies) nor any jealousy of the truth of the *English Religion*: But knowing that the *English Church*, considered as distinct not only from the *Roman*, but from all other Sects in separation likewise from it, was not, nor ever pretended to be either *indefectible* or *infallible*: Nay more, considering that the Ecclesiasticall government in *England* depended absolutely upon the firmneſſe or weakneſſe of the Kings authority there, by whose absolute power only and according to whose interests it was framed at first; And perceiving but too well that for many yeares there had been a powerfull, malicious, contriving faction of *Calvinists*, equally

qually enemies to Monarchy and Episcopall Government (as they have given prooffe to the full) and which had intruded themselves and were generally incorporated both into the inferior Cleargy, Universities, chiefe *Bourgeoisies*, and places of Judicature, whose designe received from their forefathers it had been to omit no occasion to ruine both the civill and Ecclesiastical State, whereto the whole Kingdome of *Scotland* would be sure to give their brotherly assistance: Lastly, being assured that the maine thing, and to me the most considerable advantage which the English Church had above all others pretending to a Reformation, namely a succession and authority of Bishops and other Ecclesiastical Orders received from the *Roman Church*, was never confidently and generally taught in *England* to be of *divine right*, and by consequence tooke no firme rooting in the consciences of English subjects; Upon which ground I easily foresaw that though perhaps many would adventure far to support the Reall authority, yet if ever the title of Episcopall Jurisdiction should be separated from the Rights of the King, there would but very few appeare that would hazard their fortunes or lives for that which though they preferred infinitely before the Presbyterian Tyranny, yet they had never been taught that it was an essentiall condition of a Church. Yea on the contrary they had seen both King and Cleargy, and generally the whole Kingdome looke upon the *Calvinist* and *Lutheran Churches*, as brethren of the same Religion in substantialls, sending Bishops and other Ecclesiastiques to sit with them

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in their Synods, maintaining their quarrells, commending their principall Authors, harbouring, relieving and preferring their exiles, In a word, upon the title of *Brotherhood* assisting them with treasure and forces in their Rebellions.

3. Upon such grounds as these, considering the unsure foundation of the *English Church*, I thought it not unreasonable to spend some thoughts upon that enquiry, viz. To *what Churches Communion* I should adjoyne my selfe upon supposition that the *English Church* should come to *sayle*. I thought my selfe rather obliged to pursue such a provisionary enquiry, because I remembered that *M. Hooker*, one of the most learned judicious writers that ever that Church had upon such grounds as are before mentioned, especially having an eye unto the *sacrilegious spirit of Calvinisme*, his great and almost Propheticall prudence, (for *Prudentia est quedam divinatio*) *Corn. Nep. in vit. Pompon. Attice*. In those very booke which he wrote to defend the Church, said that the *English Church* was in probability a Church not to continue above *four score yeares at most*. Hooker Eccl. Pol. lib. 5. Sect. 79.

CHAP. VIII.

A Reflection upon severall Sects.

And first upon the Socinians.

1. **N**OW in pursuing this inquiry, it scarce entered into my thoughts to admit into debate

debate the *Roman Church*, because the maine foundation thereof, namely *infallibility*, I verily beleev'd I could (powerfully arm'd with *Mr. Chillingworths* reason) evidently and demonstratively destroy.

2. Of Sects in separation from the *Catholique Church*, those which I thought most considerable, and therefore represented them to my understanding, to examine which of them would best approve it selfe to my choyce, were 1. the *Lutheran*, 2. the *Calvinist*, 3. the *Socinian*. For as for those fanaticall Sects of *Anabaptists*, *Fanulists*, &c. they being only confused troops of ignorant dreaming spirits, which hitherto have never been able to convert one Parish or Village entirely to themselves, and the very dregs of all other Sects, wherethose that were discontented or craised in their understanding ordinarily settled; I could not obtaine from my selfe the patience to examine seriously their grounds, or to put it to the question, whether I should adjoyne my selfe unto them or no. Adde hereto that I could not hitherto understand all their grounds distinctly, by reason that I could never meet with any of their writings, so obscure they are, and afraid of the light.

3. Concerning the other three Sects, the temper and morallity of the *Socinians* was much more agreeable to mee then that of the other two. But their inexcusable boldnesse of trampling under foot all authority of Fathers and Councells, and their licentious introducing blasphemous and long since-buried Heresies against the fundamentall Mysteries of Faith was to me intollerable. Besides, neither France
nor

nor Italy being able to afford me bookes of Socinian doctrines, I was forced to content my selfe with that curiosity, which I had had a few yeares before in England (where such bookes were but too frequent, notwithstanding the care of the late *Archbishop of Cant.* to hinder the importing them) at which time I read over almost all the considerable treatises of that Sect, both of controversy, and exposition of Scripture. The effect of which my curiosity was only an esteeme of the excellency of their naturall parts both for the subtilty, and clearnesse of disputation, and an acknowledgment that though their principles were of all others most fallacious, and their peculiar distinctive doctrines most horrible and intollerable to Christian eares, yet they were far more constant to such their principles, and lesse incumbred with difficulties and contradictions then the other two: In a word, that the frame of their building was with all its deformity more uniforme, then that of other Heretiques of these times, & as strong as a building could be that had no better foundation then the moving sand of naturall reason: Whereas the other two Sects of *Calvinists* and *Lutherans* (to whom I had some jealousy that the *English Protestants* might be joyned) relying principally indeed upon private interpretation of Scripture, but challenging likewise the suffrages of the Ancient Fathers, (especially in some doctrines of meere Tradition, as *Baptising of Infants*, &c.) by reason of the inequality in the foundation, the building could not choose but have many rents and declinations in the walls, some parts continuing stable, and others sinking

by reason of the yeilding of the Foundation : which difformities and inequalities the *Socinians* avoyded. This was all the change that the reading of those Hæreticall blasphemies wrought in me, none of their subtile wrestings, and Chymicall extractions of new senses from fundamentall Texts of Scripture prevailing against the constant universall authority of Gods Church interpreting the same Texts.

4. I conceive it unnecessary, if not very inconvenient to set downe here the exceptions I had against the severall peculiar doctrines proper to the *Socinians*, for feare lest by undertaking to confute I should endanger to distill the infectious poyson of them in a countrey, where, God be blessed, they are utterly unknowne : remembering how subtilly and maliciously the Schollars of *Sibrandus Lubbertus* in Holland are reported to have abused their unwary Master : for they having an extreame itch of reading one of the most pernicious Treatises of *Socinus*, which was forbidden to be dispersed, knew no better a meanes to satisfy their unlawfull and dangerous curiosity then by perswading their credulous Master that it was expected from his eminent abilities to confute so pernicious a booke ; which he having, as he thought sufficiently performed ; they further told him that it would be injustice, and a kind of confession of guilt to publish his confutation without the adversaries Text, and by that meanes they made their Master a sower of Hæresy, for every one almost bought up the booke for *Socinus* his sake only, scarce any vouchsafing to cast their eyes upon the heavy unskillful confutation.

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5. Thus I make but a small stay upon the *Socinians*, on whom I looked rather with pitty then resentment : Considering withall that they were the almost only Sect which made profession against violence, and active disobedience, condemning warre absolutely and upon whatsoever pretences. Notwithstanding observing that one essentiall marke of that Sect was resolutely to hold no opinion, but in every *Synod* to give leave to the questioning or altering of whatsoever *Articles* of Faith had been before decided, I found that seemingly calm and quiet Spirit of theirs lesse alluring ; because from their owne peculiar complexion and grounds, I thus Argued ; Who can tell whether (if they encrease in numbers and power) they may not thinke fit to begin with the alteration of that doctrine ? For I have known when even the *Calvinists* in *Holland* and the *Puritans* in *England*, being in low estate, have preached *liberty of Propheying*, & pretended only to desire a freedome of injoying their Consciences in particular, promising never to molest any others ; As by their first published writings, and by severall *Remonstrances* and *Petitions* by *Q. Eliz.* to *K. James*, in the beginning of his reigne, and to Parliaments in those times ; And yet the same men being afterwards become numerous & powerfull enough to gaine the effect of their *Petitions* by force, never yet allowed any moderate qualification or toleration to any other.

CHAP. IX.

Reflection upon the Calvinists and Lutheran Churches.

Their first disadvantage in comparison with the English Church.

1. **H**AVING passed with so much speed the *Socinian Churches*, I fixed my thoughts more seriously upon the *Lutherans* and *Calvinists*, to the end to resolve my selfe whether those points of doctrine, discipline or practise, wherein they differed from, and apparently came short of the *English Church*, were indeed of so high a nature as to dishearten me from embracing their communion any other way, then by allowing them my Charity, in not condemning them, which I also afforded even to the *Roman Church* it selfe.

2. Now among the differences, (where in all other *Sects* pretending to a Reformation were distinguishable from the English, as wanting certaine priviledges and commendable qualities which she enjoyed) some I found to be commune to all those *Sects*, (especially the *Lutherans* and *Calvinists*.) Others to be proper and peculiar to each. Concerning these latter, I found it to little purpose to spend much time in examining them, because the former commune ones did more then sufficiently dishearten me from adjoyning my selfe to their Communion. And those were especially these five, viz. 1. Their grounding their believe both

of the bookes of Scripture, and the true sence of them, not upon the universall Tradition of the Church, but their owne private Spirit, which, as they pretended, assured them that the *Apostles* and *Evangelists* were the Authors of them, and that the sences, which they collected from them, were the true undoubted sences of them. 2. Their apparent want of a lawfull succession of Ecclesiasticall Governours and Teachers, joyn'd with an unsufferable presumption in condemning of Tyranny, that Government of Bishops, which had been apparently settled in the universall Church without contradiction since the *Apostles* Times. 3. Their Doctrines and practises of *Sedition* and *Rebellion*. 4. Their professed hatred of peace and Reunion with the *Catholique Church*. 5. The prodigious personall qualities of *Luther*, and *Calvin*, which shewed them to be persons extreemly unfit to be relyed upon, or acknowledged for *Apostles*, and *Reformers*.

3. Concerning the first commune difference, namely, The *Calvinist's* and *Lutheran's* grounding their beliefe of Christian Doctrines, and their sence of them, and generally of the bookes of Scripture, not upon the authority and Tradition of the Church so much as upon a private Spirit, testimony or suggestion pretended to bee infused from the Spirit of God, by which they took upon themselves to be assured of the truth of Christianity, of their expressions of severall Articles of Faith, and of their perswasion that the *Apostles* and *Evangelists* were the Authors of those Divine writings: what little satisfaction I found

found in this maine Foundation of their Religion I shall reserve to demonstrate hereafter. For the present I desire that to bee mistaken when I call this one of the differences and disadvantages which the *Lutherans* and *Calvinists*, &c. have in comparing them with the *English Church*. For though it bee true that by rationall consequence from the grounds declared of the *English Church*, the former position will evidently follow: notwithstanding shee ha's beene more moderate and wary then publicly to pretend to such a *Private Spirit*, and by consequence has left a latitude and liberty for them in her *Communion* to renounce it, as many of the most learned among them have done.

CHAP. X.

Apparent want, yea renouncing of a lawfull succession of Ecclesiasticall Governors and Teachers among Lutherans and Calvinists.

1. **A** Second thing wherein the *Lutherans* and *Calvinists* agreed to disagree with the *Church of England*, was their want of *Bishops*, and by consequence of a lawfully ordained *Clergy*. This was an inconvenience so much the more hard to be digested by mee, and which deserved neither excuse nor commiseration, because by reason of their

want of Bishops, at their first pretended Re-
formations they came to that shamelesnesse as
to seeke to palliate this defect by a desperate
condemning of the Order it selfe, as a
tyranny and usurpation crept into the Church
against the expresse Order of Christ and his
Apostles: And though they (especially the
French Calvinists) might afterward have in
some sort remedied this defect by receiving a
Cleargy by the Ordination of the English
Bishops (whereto they have beene earnestly
solicited, as namely, by Bishop Morton) not-
withstanding they utterly persisted in the
utter refusall of suffering this important dis-
advantage to be cured: which perverse Spirit
of theirs, *Arnobius* (cont. Gen. lib. 6.) elegantly
describes in these words, *Quod semel sine ra-
tione fecistis, ne videamini aliquando nescisse,
defenditis*, that is, That thing, which yee once
unreasonably did, to avoid the imputation of
having beene ignorant, yee still maintaine. Yea,
to that ridiculous impudence have they arri-
ved in Scotland, not many yeares since, as to
admit one to publique Penance in the
Church onely for having beene a Protestant
Bishop.

2. I cannot forbear to give a taste of
Luthers Spirit with reference to this subject,
lively represented in a Bull by him published
to this Tenour, Anno Domini
Ofiand. M. D. XXIII. Nunc attendite vos
cent 16. Episcopi, imò larvæ Diaboli; Doctor
pag. 87. Lutherus vult vobis Bullam & Refor-
pag. 102. mationem legere, quæ vobis non bene
sonabit. Doctoris Lutheri Bulla &
Reformation,

Reformatio. *Quicumque opem ferunt, &c.* That is, Now bee attentive O yee Bishops, or rather disguises of the Devill, Doctour Luther will reade to you a Bull, which will not sound pleasingly unto you. The Bull and Reformation of Doctour Luther. Whosoever brings assistance, spends Body, Life, and Honour to the end that Bishopricks may be wasted, and the Government of Bishops extinguished, such are the beloved children of God, and true Christians, observing the Commandements of God, and resisting the Ordinances of the Devill. Or if they be not able to doe thus much, let them at least condemne and avoid that Government. But on the contrary, whosoever maintaine the Government of Bishops, and obey them voluntarily, such are the very Ministers of the Devill, and resist the Ordinance and Law of God. Hitherto is Luthers Bull. And I desire that any reasonable Christian would confesse, whether he can chuse but believe that the very same whom Luther himselfe confesseth to have beene his Counsellour and perswader to leave Masse, was his Secretary likewise to write this Bull? And that a man should not think that this was onely one of Luthers frantick extravagancies, the horrible effect will demonstrate the contrary, which was a fearfull insurrection and Rebellion of a World of Countrey people combined by Oath to the ruine of severall Ecclesiasticall Princes in Germany, who were content in that cause to stand to Luthers judgement. Who when he perceived they were unfurnished of armes, and unlikely to prosper in their designe, lest their Rebellion and the effects of it should be imputed to him, was content to exhort them to obedience.

3. *Calvin* and *Beza*, &c. though more subtile, yet were not lesse malicious against *Episcopacy*, as appeares in severall of their Treatises and Epistles. Yea *Calvin* ascended to that height of arrogance as to professe that, that Order and Discipline which hee had forged in *Geneva*, and whereof not one single patterne can be given since *Christs* Time, was not onely justifiable, but necessarily obliging all *Christians* to conforme unto.

4. Whether it may in some measure bee attributed to my education in a Church which challenged to it selte a priviledge beyond all other Sects from a succession of *Bishops*, or to the evidence of reason and authority which convinced mee of the necessity of such a succession; However it came, I found it was impossible for mee to suffer my selfe to be perswaded that *Episcopacy* was a Government condemnable; or that a legitimate succession of *Holy Orders* was not necessary to the constitution of a Church; Or lastly, that the supereminence of *Episcopacy* above Priesthood, the appropriating thereto of the power of *Ordination*, *Confirmation*, and giving suffrages in Councells was an usurpation crep'd into the Church immediatly after the *Apostles* Times, and contrary to their intention, Considering that the Primitive Churches were extreamly and punctually scrupulous in maintaining the very phrases of traditionary Doctrines, and Formes of customa-practises; In so much as when the least innovation in either was discovered, all men conspired to condemne the innovatours; Witness the controversies about *Easter*, *Rebaptization*
of

of *Heretiques*, &c. Was it imaginable, thought I, that those first Bishops, who even by their Officers were more peculiarly *Candidati Martyrii*, should so suddenly degenerate from the Apostolicall Spirit of Humility, as universally to conspire to set up that pretended Tyranny over the rest of the Clergy, and the whole Church? Or supposing that in the midst of such dire persecutions they had the will and leasure to designe such ambitious projects, is it credible that the whole *Order of Presbyters* would suffer themselves to be excluded from their Priviledges and Officers so very lately bequeathed them by Christ, and conferr'd by the *Apostles*; and this universally through the whole World, and not one single *Presbyter* appeare that should protest against such an usurpation? Certainly it was much more probable that *Luther*, and *Calvin* were either deceivers or deceived, then that all Primitive Bishops were Tyrants, and all Primitive Priests fooles, or rather betrayers of that power and duty left and enjoyn'd them by the *Apostles*.

5. But though I could have digested this, what arts or violence could I make use of against mine owne reason and conscience to perswade my selfe to live in a Church, in which there were neither *Bishops* nor *Priests*, but a new Order and Title of *Ministers* made by a conspiracy of ignorant laymen, a Church that took upon her to degrade and annall the Orders of the whole Christian World, because they had not been communicated to her, a Church which (notwithstanding the expresse words of *S Paul*, *Eph. 4.* who tells us that one of the speciall gifts

which our Saviour upon his Ascension received from his Father to enrich his Church withall, was that subordination of severall Orders of the Cleargy, which was to continue till the consummation of the Saints, or end of the World, yet) professeth that there is no such subordination, and that there were no lawfull Bishops or Pastours in the Church for many hundred yeares, before Luther broke his vow of Chastity to make himself fit to propagate them, and before Calvin escaped from Noyon to Geneva, there to maintaine the gates against the Bishop, and to create Ministers under himself and in his Princes place?

CHAP. XI.

Consent of Fathers against Calvinists and Lutherans.

UPon such grounds of Calvinists and Lutherans (if they could possibly appeare to be true) what impudence and folly must we needs impute to all the ancient Fathers and Doctours of the Church, who never fayle in disputing against all sorts of Heretiques or Schismaticques to insist unanimously upon this Quere, *By what lawfull succession, from what Apostolique Seate their first Teacher derived himselfe?* And professing that it was necessary to insist upon the point of succession, as to examine the truth of the Doctrines themselves, according to that Speech of S. Chrysostome (*Rom. 11. in Ephes.*) Suppose you that it is sufficient

to say they are Orthodox, and in the meane time Ordination is lost and perished? To what purpose is the rest, this being not made good? For wee ought no lesse to contend for it then for the Faith it self.

2. Witnesse hereto S. Ireneus, Lib. 4. cap. 45. Where is it then that a Man shall find such Pastours? S. Paul. teacheth us when hee sayes, God hath placed in his Church first of all Apostles, secondarily Prophets, in the third place Doctors. There then where the Gifts of our Lord are placed, in the same place must wee seeke for the truth, among whom the succession of the Church since the Apostles; and the purity of Doctrine is maintained in its integrity. Witnesse S. Cyprian (in Ep ad Magnum.) Whereas some alledge that they acknowledge the same God the Father, the same Sonne Jesus Christ, and the same Holy Ghost; this can nothing availe them (viz. being a Schisme.) For Core, Dathan and Abiron acknowledged the same God that Aaron the High Priest and Moses did, living under the same Law, & in the same Religion: They invoked that one and true God who is to be worshipped and praid to: Yet in as much as exceeding the limits of their Ministry they assumed to themselves the licence to sacrifice in opposition to Aaron the High Priest, who by the ordination of God had before obtained the lawfull Priesthood, they being supernaturally stricken presently received the just punishment of their unlawfull attempts. And againe, Novatianus is not in the Church, neither can be accounted a Bishop, who despising the Evangelicall and Apostolicall Tradition, succeeding to no person has been ordained by himselfe. And againe, How can hee be acknowledged to be a true Pastour, who, (the true Pastour being alive, and by a successive Ordination presiding in the Church) without succeeding

succeeding to any one, begins from himselfe. And again (Ep. ad Flor.) Christ sayes to his Apostles, and by them to all Prelates who succede the Apostles by a substitute ordination (*Vicariâ Ordinatione*) He that beareth you beareth me. Witnes S. Athanasius (*de Synod.*) How can they be Bishops, if they have received their Ordination from Heretiques, even by their own accusation? Lastly, (to omit infinite passages in Tertullian, S. Augustin Optatus, &c.) Witnesse S Hierome, who speaking of H lary the Deacon, authour of one of the Sects of the Luciferians (*in Dial. cont. Lucifer.*) saith, Together with the man his sect likewise is perished, because a Deacon could not ordaine a Clarke to succede after him. Now it is not a Church which hath no Priests.

3. Were such arguments as those, I would faine know, logicall and efficacious in the third and fourth century of Christianity, and are they of no force now? When was it that they began to lose their vertue? Did all the Ancient Martyrs, Bishops and Doctors of the Church, Champions of Christian Religion, confound all the ancient Heresies by demonstrating that the Authours of them had no personall legitimate, (nor Doctrinall) succession? And shall wee be made believe that such a succession now is not onely not necessary, but that it is rather a prejudice, yea that it is an argument for Heresy? That it is a proove of a truly pure Reformation to abjure not only all the ancient Ceremonies of Ordination, but even the Officers, yea the very names of all Ecclesiasticall Orders? For mine own part, I must acknowledge my want of courage; I durst not range
my

my selfe in such a Congregation, where I should be exposed point blank to receive all the shot which so many (by all acknowledged) Saints have darted against the ancient Heretiques.

CHAP. XII.

Seditious Doctrines universally taught by Calvinists, &c.

1. **A** Third important inconvenience, which I could not see any meanes to avoyd being adjoynd to the *Lutheran* or *Calvinist Churches*, was the scandall of *Sedition & Rebellion*. An imputation this was, which I could never perceive that any of those two factions (and principally the *Calvinists*) took any care to clear themselves of, any other way then by re-crimination upon some particular persons among *Catholiques*: Never could I meet with, or heare of any decree *Synodically*, any treatise or writing by which they pretended to free themselves from this charge, or to give security to Princes in whose Dominions they lived of their intention to be loyall and obedient.

2. Indeed at the end of the Confession of Faith of the *French Calvinist Churches*, there is a seeming plausible acknowledgement of obligation to submission to lawes and Magistrates, but with this expresse reservation, *moyennant que l'Empire Souverain de Dieu demeure en son entier*, that is, upon condition that Gods supreme authority remaine inviolated: a reservation so large and so ambiguous, that they having both by writings and too frequent practises declared that they conceive themselves in conscience and

by vertue of Gods law obliged to maintaine the pretended-true Religion (not by suffering for it, but) by active opposing whatsoever humane authority shall seeke to destroy it; Yea more, that they are obliged to use all endeavours to destroy Idolatry (that is, say they, *Catholique Religion*) this restriction mentioned in their Confession seemes to have beene intended on purpose to put them in mind of their duty to rebell whensoever they have opportunity to maintaine or propagate their owne, or chase out and exterminate *Catholique Religion*. For mine owne particular I professe I never yet conversed with any of them so ignorant, but, when wee spoke concerning this argument, was able to say some thing to any objections, and many of them had arrived to the skil to alledge the subtillest reasons that that their infernall book stiled *Iunius Brutus* (ordinarily attributed to *B. 24*) did suggest. And by one tryall made since I came into *France*, I am become confident that if the next *Synod of Charenton* were summoned by such as might constrain them, to explaine themselves, *Whether in case of Religion they might not actively oppose the present supreme authority, or whether if in France they had the same advantage over Catholiques, which Catholiques have over them, they would allow the same freedome?* they would endeavour to give an answer as unsatisfactory as their Confession of Faith.

3. It was not altogether the many seditious passages in *Luther's* and *Calvin's* writings which scandalised mee so farre as to conceive myself by communicating with them engaged to professe

profess, at least not to professe against, such horrid doctrines (for liberty is sometimes taken by them to renounce some particular Texts even of *Calvin*) but the not seeing any, one protesting against or disavowing such scandalous assertions. I confesse I wondred how they could hope to make any Christians believe that their pretended *Reformation* proceeded from the Spirit of *Christ*, when instead of those spirituall armes of charity, humility, patience & most indispensable obedience even to *Nero* himself by which *Christ* enabled his *Apostles* to conquer the world to the belief of the Gospel; *Calvin* and *Luther* put into the hands of their Sectatours malice, pride, hatred to suffer for conscience sake, active resistance against all authority, in a word, the very same weapons that the Devill suggested to *Mahomet*.

4. Now to make this appear to be no wrongfull imputation, besides the manifest experience of all the blood shed in *Germany*, *France*, *England*, &c. and besides such bloody treatises of *Beza*, *Knox*, *Good-man*, and others of these later times. I will produce expresse testimonies out of the writings of *Luther* and *Calvin*. First *Luther* (*loc. com.*, *class.* 4. c. 30. directing his speech to one *Spalatinus*, hath these words, *I will not endure that which thou sayest, viz. that the Prince will not suffer that any thing should be written against the Electour of Mentz, nor any thing that my disturbe the publique peace. I will rather confound both thee, and the Prince: For if I have opposed the Pope which is his Creatour, why should I not oppose the creature? And, Is it not a pretty opinion of yours that the publique peace ought not*

nion of yours that the publike peace ought not to be disturbed, but the eternall peace of God may; No such matter, Spalatinus, no such matter. And again, (cap. de Bapt.) We are exempted from all humane lawes by the Christian liberty given us in Baptisme. Then for Calvin, Calv. Inst. l. 4. c. 20. p. 10. & com. in Dan. c. 2. v. 39. & c. 5. v. 5. Id. in Dan. c. 6. v. 2. & 25. it is observable first how in severall places he labours to discredit Monarchy in general: then how seditiously he speaks elsewhere, as in this expression, *Earthly Princes* devest themselves of their power, when they oppose themselves against God, yea they are unworthy to be reckoned in the number of men. And therefore it is fitter that a man should spit in their face: then obey them, when they grow so sawey as to be willing to deprive God of his right. Lastly D. Bancroft Archbishop of Canterbury (in his Booke of dangerous Positions, pag. 9.) imputes to Calvin this damnable position, openly both in writing and deeds defended by his followers, viz. *That it is lawfull for subjects, if Princes will not, to reforme Religion, and that by force and armes, if it can be done no other way.*

5. I should have been willing to let such horrible speeches as these pass for personall faults; and have attributed to them, *Luthers* frenzy and *Calvins* malicious spirit, if any of their party would have thought fit to disavow them; or if the yet more horrid books of *Beza* & other of *Calvins* disciples had not justified their Masters to have beene modest in comparison of them; and lastly, if I had not knowne that when any among them (I never heard that any put it in a publike tryall, but one) to whom such damnable doctrines have appea-

red odious, and were willing to publish their detestation of them, had not been interrupted, and publickly silenc'd in such a designe. But to give a proof irrefragable that this Sect especially of *Calvinisme* is bred and nourished with this poyson of sedition, and that even in the infancy thereof not being able to keepe in the sting, when it was so weake as that it had no power of wounding, as soone as it gets strength it sayles not to dart it out to the destruction of never so many thousands that oppose it, I shall for prooffe onely desire that men would cast their eyes upon the condition of *England* since the late Calvinisticall faction there got a farall opportunity to discharge freely that poyson, which for a long time it was forced to keepe closed up in it's entrals, where after the best enquiry I could make, I could not finde or heare of during the time of these late bloody commotions so much as one single person of the *Presbyterian-Calvinist* party but did actively oppose his King; Nor one single Minister of that party but was a Trumpet to incite to war: And all this not to free themselves from any danger they were in for their consciences (for before the warre broke out, his Majesty had offered them sufficient security) but to destroy the present government of that Church, and to set up their owne in place of it. And as for *their Brethren in France* to this day it has beene in vaine attempted to perswade them to signifie the least dislike of these their practises, the most infamous and scandalous to Christianity that ever were.

6. If all these considerations together do

doe not more then sufficiently prove that without partaking of the scandall, I could not adjoyne my self to the communion of these Sects, let all the world judge: Especially I being before, (& yet remaining) absolutely perswaded that it is utterly unlawfull upon pretence of defending Religion, or avoyding persecution to oppose actively that peaceably settled Government under which I live. Much more to seeke the alteration or ruine of that Government, upon designe of introducing that Religion, which I thinke to be true. And truly I cannot but acknowledge it a great blessing of God, that though I had the misfortune to be bred in Schisme, yet it was in such a Church, the forme whereof having been moulded by authority (if not according to the interests) of the Civill Governours, in which continuing it was, besides the obligation of my conscience, mine own secular interests also to be loyall to the King, with whom that Religion did before stand, and is now in great danger to fall: for by this meanes I had no temptation at all to study waies to elude those expresse commands of Christ by S. Paul, (*Rom. 13.*) *to be obedient not only for wrath but even conscience sake to my worldly Governour;* and of Christ himselfe immediately (*Mat. 5.*) *to seeke for blessednesse by suffering for the righteousness of the Gospels sake,* not by opposing with active violence the Governours that sought the ruine of it, much lesse under pretext thereof by persecuting and destroying others: Divine Providence seeming on purpose to order the publication of these truly Christian doctrines under the reigne of *Tiberius, Caligula,* and *Nero,* then which the sunne never saw more abominable

abominable Tyrants and enemies to Religion, to the end that in future ages no pretence should serve to dispense from Obedience. And this doctrine of Obedience, truly Christian, which I learned in *England*, being now by Gods goodnesse a *Catholique*, I do and by the grace of God will to my death retaine; and the rather, because I shall now embrace it meerly for the authority of *Christ*, and in imitation of his Apostles and ancient Christians afterward, whose heroicall subjection to persecuting Emperours, even then when it was in their power to revenge themselves: among other writers, *Tertullian* most divinely expresseth in his *Apology* and elsewhere, and that most victorious *Theban Legion* gave an illustrious example. Whereas in *England*, that the interest of State had a great influence even upon this doctrine of obedience appears in this, that when *Q. Elizabeth* conceived it convenient for her worldly designs to take on her the Protection of the low-Countrieys against the King of *Spaine*, She employed *D. Bilson* Bishop of *Winchester* one of her learnedst Cleargymen to write his booke of *Christian subjection*, in which to justifie the revolt of *Holland* he gave strange liberty in many cases, especially concerning Religion, for subjects to cast off their Obedience. But that book which serv'd *Q. Eliz.* worldly designs, by the just judgement of God hath contributed much to the ruine of her successeur *K. Charles*: For there is not any booke that the *Presbyterians* have made more dangerous use of against their present Prince, then that which his Predecessour commanded to be written justifie her against the *K. of Spaine*.

CHAP. XIII.

Protestants recriminating Catholiques for Rebellion, answered.

I know well that the *Lutherans*, but especially the *Calvinists* triumph much that they can finde so few *Catholiques* that have been as wicked in this nature, as their best and most authentique teachers: most unjustly imputing to *Catholique Religion* the most abhorred desperate acts of a few *Traytors*, and the seditious bookes of a few Authors: Whereas not onely all *Catholiques* in generall doe abhor those Acts, renounce and condemne those Writings, but the whole body of the *French Iesuits* in *Paris*, (to whom especially the *Calvinists* declare war in this point) being in the yeare, 1625. met in a full Assembly, have publicquely and unanimously disavowed, condemned and derested such seditious positions and writings, universally agreeing to condemne that scandall, wherein I never yet saw them imitated by any one *Calvinist*. Particularly for *English Catholiques*, their innocence and clearnesse in this point of Obedience was to me sufficiently apparent even before I left that Kingdome, besides other proofes testified in a *Petition* offered to the *Parliament* immediately before the late Commotions, as in the name of all of that Religion in *England*, In which the profession of their loyalty, was according to the tenour following.

“ *The Catholiques of England* do acknowledge
 “ & professe *K, Charles* now reigning to be their
 “ true.

“ true and lawfull King, supream Lord, and
“ rightfull soveraigne of this Realme, and of all
“ other his Majesties dominions. And therefore
“ they acknowledge themselves to be ob-
“ liged under paine of sin to obey his Majesty
“ in all civill and temperall affaires, as much
“ as any other of his Majesties subjects, and as
“ the lawes and Rules of Government in this
“ Kingdome doe require at their hands. And
“ that notwithstanding any power or pretention
“ of the Pope or See of *Rome*, or any Sentence or
“ detraction of what kind or quality soever, given
“ or to be given by the Pope, his predecessors or
“ successors, or by any authority spirituall or
“ temporall proceeding or derived from him or
“ his See against their sayd King and Countrey,
“ they will still acknowledge and perform to the
“ utmost of their abilities their faithfull loyalty
“ and true allegiance to their said King and
“ Countrey. And they doe openly disclaime and
“ renounce all forreine Power, be it either Pa-
“ pall or Princely, Spirituall or temporall, in as
“ much as it may seem able, or shall pretend to
“ free, discharge or absolve them from this obli-
“ gation: or shall any way give them leave or
“ licence to raise tumults, beare armes, or offer
“ any violence to his Majesties Royall Person,
“ to the High Court of Parliament, to the State
“ or Government. Being all of them ready not
“ only to discover and make known to his Maje-
“ sty and to the high Court of Parliament all the
“ treasons & conspiracies made against him, or
“ it, which shall come to their hearing, but also to
“ lose their lives in the defence of their King &
“ Countrey, & to resist with their best endeavours
“ all

“all conspiracies & attempts made against their
“said King or Countrey, be they framed or
“sent under what pretence, or patronized by
“what forreigne authority soever. *And further,*
“they profess that all absolute Princes & supream
“Governours of what Religion soever they be,
“are Gods Lieutenants upon earth, and that
“Obedience is due unto them according to the
“lawes of each Commonwealth respectively in
“civill and temporall affaires, and therefore
“they doe here protest against all doctrine and
“authority to the contrary. *And they* doe hold it
“impious and against the word of God to main-
“taine that any private Subject may kill and
“murder the Anointed of God his Prince,
“though of a different believe and Religion
“from his. And they abhor and detest the pra-
“ctice thereof as damnable and wicked. *And*
“lastly, they offer themselves most willingly to
“accept and embrace the late Protestation
“of union made by the High Court of Parlia-
“ment, excepting only the clause of Religion.
“Professing that they cannot without sin in-
“fringe or violate any contract, or break their
“words and promises made or given to any
“man, though of a different faith and believe
“from the Church of Rome. All which they doe
“freely and sincerely acknowledge and protest,
“as in the presence of God, without any equi-
“vocation, or mentall reservation whatsoever.

3: Now I desire to know what security be-
yond this, any State can expect from any Chri-
stian, or indeed any man? What jealousie can
reasonably be given by persons, thus clearly and
ingeniously

ingenuously professing their consciences and protesting their obedience; yet notwithstanding the *English Catholiques* are ready to give a security even beyond this; the *Catholique Bishop pro tempore*, formerly residing in *England*, having (as I have been credibly informed) offered his owne person and life, as a pledge of the loyalty of all his *Cleargy*, &c. under his obedience, in so much as if any of them shall be found guilty of disloyalty, the *Bishop* will be obliged to produce such a delinquent to condigne punishment, or pay the defect of it with the forfeiture of his owne life. These things considered I should not deny, even during the time that I was a *Protestant*, but that it was with great impudence, and injustice that *Catholique Religion* was accused by those two Sects of disloyalty, a crime universally and only adhering th themselves, and abhorr'd by all sorts of persons, all Orders and degrees among *Catholiques*.

CHAP. XIV.

*A fourth scandall among Calvinists, &c.
viz. their aversion from unity.*

1. **A** Fourth great discouragement which I had to joyne in Communion with the *Lutheran* or *Calvinist* Churches, was their manifest renouncing of *Christian Charity*, and the peace of *Cods Church*, their unwillingnesse to abate the least point of doctrine even to a very phrase

phrase, or to alter any thing in discipline though to gaine thereby the greatest good, which is unity and reconciliation, in a word, the Spirit of Donatisme, a Spirit of Separation, out of the love of Separation it selfe.

2. Whether it was a naturall inclination in me to hate all quarrells unlesse most extreamely necessary and unavoidable: or my education in the *English Church*, which of all other Sects doth most professe moderation, I have alwaies dearly esteemed those writers whether *Catholique* or *Protestant*, which have endeavoured to lessen the number of differences between Christians, to give the most moderate qualified senses to differing opinions, and to attempt all probable waies of reconciliation, as *Hofmeisterus*, *Wicelius*, *Franciscus à Sancta Clara*, &c. among *Catholiques*; And *Bishop Andrewes*, *Montague*, *Grotius*, *Monsieur de la Millitiere*, *Acomus*, &c. among *Protestants*. I was moreover in mine owne understanding convinc'd that in very many points the differences between *Catholiques* and *Protestants* was onely in words, while in the meaning both parties agreed, as concerning *Freewill*, *Predestination*, *Iustification*, *Merit of Good workes*, *sinnes Mortall and Veniall*, &c. Nay further, that some negative points of doctrine were maintained even by the Church of *England* contrary to their owne grounds, that is, contrary to the Universall consent of Primitive antiquity, as denying *Sacrifice* and *Prayer* for the dead, and by consequence, *Purgatory*, *sacrifice of the Altar*, *Monachisme*, *Difference* betweene *Evangelicall Councils* and *Precepts*, *vowes*, &c.

3. Here-

3. Hereupon it was that mine owne reason, assisted by my love to Christian unity, perswading me that for worldly respects, or out of feare of consequences ungratefull, even the Church of *England* had divided it selfe from the *Catholique* to a further distance, then justice, truth, and charity would permit, I could not answer it to mine owne reason and conscience, if, instead of approaching to the *Catholique Church*, I should run quite out of sight from it, by communicating with those *Churches* whose generall designe and study it is to make the wound of division incurable, and the breach every day wider and wider, among whom it is a crime to talke of Reunion, in a word who call it zeale to professe division from the *Catholique Church* even in those very points, wherein their consciences cannot but tell them that they doe really agree with it.

4. Manifest testimonies of this more then *Donatistickall Spirit* have been given by *Calvin* in his most barbarous censure of that too too moderate condescending booke of *Cassander DE OFFICIO PII VIRI*, and by the *Calvinist-Churches* in *France* in their comportments towards *M. sieurs Grotius* and *de la Millitiere* upon occasion of those treatises by them published tending to union. Yea so in love have they shewed themselves with *Schisme, quatenus Schisme*; so zealous to renounce that precious legacy of *Peace*, which our Saviour at his last farewell to the world left to his Church, that they multiply division upon division even among themselves, making *Frusta de frusto*, of the *scamelette*

garment of Christ, denying Communion to one another even for points in their own opinion of no considerable importance. The Lutherans will not communicate with the Calvinists, nor the Remonstrants, with the Contra-remonstrants, nor the Separatists with the English Protestants, And whatsoever union the French Calvinist Churches boast of, they owe it entirely to the civill Power there, for if that would allow them the liberty, they would fall into as many divisions, as any of their brethren.

5. If sometimes an extraordinary fit of seeming charity have come upon them, the Circumstances demonstrate, that it was not love of unity or conscience that begat that good mood, but meerly temperall hopes or feares. I remember S. Augustin, (Ep. 50. ad Bonifac.) speaking of those professed Masters of Schisme, the Donatists, gives us this observation, *Aliquando autem sicut audimus* (saith he) *nonnulli ex ipsis volentes sibi Gothos conciliare.* That is, Time was, as we are informed, that some of them, desirous to gaine favour with the Goths, when they began to be powerfull, said that they beleived the same things (in substance) with them: but the authority of their ancestors confutes them, for neither is Donatus affirmed to have so beleived, of whose party they do willingly boast themselves to be. This passage of S. Augustin might likewise have been thus interpreted, In the yeare M. DC. XXXI. when the King of Sweden (King of the Goths) had made a formidable progresse in Germany, a Synod of Calvinists at Charenton in France thought it fit to admit into their Communion the Lutherans, saying that they agreed with them in all substantiall points

of Religion: But herein they contradict their ancestors, who renounced that communion, and particularly Calvin, of whose party they boast themselves to be, affirmed constantly, that the Lutheran absurdities touching Consubstantiation were greater, then of the Catholiques about Transubstantiation.

CHAP. XV.

The scandalous personall-qualities of Luther and Calvin.

1. **A** Fifth, and which for brevities sake shall be the last discouragement forbidding my communicating with the Lutheran and Calvinist Churches, was taken from the Personall qualities of Luther and Calvin the founders of those Churches. Our Saviour admonisheth us to judge of true or false Prophets by their fruits: not that Orthodox teachers may not sometimes live wicked lives; and Hæretiques, laudably: But that those who take upon them to be Prophets, that is, persons extraordinarily raised up in Gods Church to publish new doctrines, or to reforme generall abuses, such men in their lives will signifie the spirit by which they are moved, God never sending such Prophets, but that he indowes them with a more then ordinary measure of his spirit both of wisdom and Holinesse: On the contrary sometime or other discovering the Hypocrisie of those who falsely pretend to his Mission.

2. Now to judge of these two great Reformers by their fruits, I would not build so much, nor be directed by reports of their adversaires, that is the Calvinist writers concerning Luther, nor the Lutherans or Hierom Bolsec concerning Calvin: The Characters and pictures that themselves have made of themselves will shew them so unlike those, whose authority and doctrine they pretended to assume, namely Christ and his Apostles, that they will rather appeare like persons that had agreed to divide between them the whole Stock of Sin, Luther taking for his share carnall sinns, as lust, gluttony, and all manner of intemperance: and Calvin appropriating to himselfe the sins of the spirit, Pride, envy, malice, contention, &c.

3. First for Luther, this testimony he gives of himselfe (in Epist. ad Galat c. v. 14.) before he was reformed, that being in the Monastery he chastised his flesh with watching, fasting and prayer: that he revered the Pope with great respect for conscience sake: that he observed chastity, obedience, poverty: this, I did, sayth he, with a simple heart, a good zeale, and for the glory of God, fearefully apprehending the last day of judgement, and from my heart thirsting after salvation. This character he gives of himselfe, remembering the time that he was a Catholique: But being turn'd a Reformer, what a strange reformation doth he confesse that that change made in him, he could not forbear to tell the world such new doctrines as these, (Luther. in Proverb cap. 31. v. 9.) There is nothing in the world sweeter and more desirable

table then the love of a woman, if a man can attaine to the enjoyment of it. (id. Tom. 7. in Ep. ad Wolfg. fol. 505.) And againe, If a man resolve to want a woman, let him put off the name of a man, and put on the nature of an Angell or Spirit. (id. in Ep. ad Phil. fol. 34. and 345.) And againe, I burne with a mighty flame of my untamed flesh. I which ought to be fervent in Spirit, burne in the lust of the flesh, &c. Againe, These last eight dayes now past I can neither write, nor pray, nor study, being vexed partly with the tentations of the flesh, partly with other troubles, &c. But saith he, it is sufficient for me that I know the riches of the glory of God, and the Lambe which takes away the finnes of the world, Sinne cannot separate us from him, although we should commit fornication or murder even a thousand times a day. Sleydan, a very affectionate Schollar of his, (Hist. lib. 3. fol. 9.) reports that he himselfe acknowledged his profession not to be of life or manners, but of doctrine. And (lib. 2. fol. 22.) that he wished that he were removed from the Office of preaching, because his manners and life did not answer his Profession. Now being reduced to this foule condition, he, forgetting his old Catholique Monkish remedies of watching, fasting and prayer, and having before renounced his vow of Chastity, and cast away his Religious habit, (Luth. Tom. 2. in Colloq. Lat.) gave free scope to his lust, and privately, and (O horrible,) incestuously married Katherine Borthe, a vow'd professed Nun: an act that even he himselfe was ashamed of, and had remorse for. Then to give us a taste of what satisfac-

tion be found even in his beliefe of his new doctrines, let us heare the report of *Joannes Mathesius* a Lutheran; (*Orat. Germ. 12. de Luth.*) *Antonius Musa* the Parish Priest of *Roclis*, saith he, recounted to me, that on a time he heartily bewaied himselfe to *Dottor Luther* that he himselfe could not believe what he preached to others: and that *Dottor Luther* answered, Praise and thanks be to God that this happens also to others, for I had thought it had hapned only to me. Now who cannot but admire the admirable Providence of God by which this pretended *Apostle* was thus constrained to discover himselfe to the world in such a shape, as if he had intended to fright all men from hearkning to such a monster so abandoned to all filthinesse, such an *Apostate*, and that against his conscience, not only from Faith, but even humanity? I forbear to let him publish his other vices, of drunkennesse, gluttony, scurrility, &c. (for he hath left none of his good parts undiscovered to the world) But one thing I cannot omit, a passage not to be parallel'd in any story, excepting onely his fellow-reformer *Zuinglius*, namely, that he should not be able to forbear to tell the world (as if some body had exercised him and forced him to confesse) that the arguments which moved him to leave *Masse*, (*Luther. in lib. de Missa privata.*) were suggested to him immediately and visibly by the *Devill* himselfe, And all this described with such particular circumstances as if he had taken care that men should not ascribe it to his dreames or to his *Melancholly*, or frenzy; in a word, as if he had been concern'd in honour to tell who

was his Master : a Master that he himselfe sayd he was very well and frequently acquainted with, having eaten more then one measure of salt with him, the Devill sleeping with him oftner then his wife Katherine. Such mercy and goodnesse and care hath almighty God had over his Church to open the mouth of the beast, and by such a miracle to discover the true Author of Schisme.

4. Then for Calvin, (*Courad. Schlusselfburg. in Theolog. Calvin. lib. 1. fol 72. and cap. 12. 4.*) not to take advantage of the Character given him by a learned Protestant, which will represent him so steyned even with fleshly lusts also in a degree beyond Luther, lusts so horrible and unnaturall, that I cannot obtaine from my selfe permission to defile this paper with transcribing his words; and not to repeat his forementioned seditious, bloody positions, besitting rather the *Alcoran*, then writings of Christian Institutions, or Commentaries; to omit likewise any blasphemous Doctrines by which in immediate consequence he destroyes the Mistry of the Blessed Trinitie, the Justice and Sanctity of Almighty God, making him formally the Author of sinne; The only reading of his bookes against his adversaries, and particularly against *Cassander* and *Castalio*, will acquaint any man with what a spirit he was possessed and agitated, a spirit that suggested to him words to expresse the utmost extremity of Pride, Envy and Malice that a humane soule can be capable of. Certainly if that be true (as it is blasphemy to question it) which the spirit of God tells us,

That into an uncleane soule the spirit of discipline will not enter: and againe, That God reveales his mysteries to the humble and meeke: it was not without a great care that God had of this part of the world, that he suffered those two great Teachers of Schisme to discover in themselves all manner of uncleannesse both of the flesh and of the spirit, as if on purpose, to the end that the same persons while they were presenting to the world the cup of their poysonous doctrine, should likewise at the same time give warning that that could be no other then poyson, which proceeded from such hearts full of all uncleanness & the gall of bitterness: For mine own part I confesse I had not the courage to follow him who profess'd that he followed the Devill, and described himselfe an attendant befitting such a leader; Neither could I be mistaken to such a point as to thinke that there was any resemblance between the Spirit of Christ and that of Calvin. Though the Devill can sometime transforme himselfe into an Angell of light, and by that means circumvent those whose sinnes have deserved that God should give leave to such an efficacy of error: Yet here the Devill used not so much cunning, he appeares like himselfe with his naturall ugliness and horreur, and his Ministers weare his livery: However I am sure it is impossible that Christ should transforme himselfe into an Angell of darknesse. *Vitium simulari non potest virtus potest.*

CHAP. XVI.

*The Authors unquietnesse not being
able to communicate with Calvinists,
&c.*

*Reflection upon the severall Easterne
Churches.*

I. **H**AVING proceeded thus far in my search
of a Church, and finding after an un-
partiall disquisition that among all the Sects
in the *Westerne* parts of the world seperated
from the *Roman Church*, I could not finde any
Congregation, unto the Comanion of which
I could without hypocrisy adhere, if that
Church wherein I had been bred should come
to faile (a supposition not only possible, but,
as the case began to be ere this time, even very
probable) I fell into a great perplexity of
minde, so great that I could not perceive any
cure for it, no not though God should blesse
the *King of England* so far as to give him
an entire victory over his enemies, and a
power to restore that Church to its former
lustre: For I now plainly perceived that hither-
to my title of being a Christian and a member
of Gods Church, all my interests and hopes of
blessednesse depended upon a Church, that ne-
ver did pretend either to *infeslibility*, *infalibi-*
lity or *authority* obliging any other then only
those that live in her Communion, and
those not in conscience, but only upon pe-
nalty of being deprived of certaine priviledges

and preferments belonging to *English Subjects*; upon a Church that never pretended to declare or decide Articles of Faith, any other then some few negative ones against the Roman Church, or to fulminate *Anathemas* against whosoever submitted not to her decisions, as the Ancient Church was wont to doe; lastly upon a Church that, as, God knowes, it appears now manifestly, hath no surer foundation than the prosperity of the King, and continuance of his civill authority.

2. To gaine some ease to my minde, I applyed my self to a re-examination of the prejudices I had against the other *Reformed Churches*. None of which I could clearly take away: and particularly concerning the want of a *lawfull succession of Pastors*, I assured my selfe it was not possible to be defended or excused, nothing that I could invent my selfe, or learne from others having any shew of the least probability, or deserving to be confuted.

3. When this succeeded not, I travelled in my minde over the *Easterne Countreyes*: (for still I was prepossessed that the maine ground of the Roman Religion, namely the *infallibility* of that Church, was as demonstratively confutable as any absurdity in *Mathematiques*: and therefore though in the particular points of differences I approached as near unto its belief as *Monsieur Grotius*, or *Monsieur de la Milliniere*, Yet that maine foundation being, as I thought, ruinous, it was to no purpose to trouble my selfe with any debate concerning that Church.) But as ill successe I had in the East now, as be-

fore,

fore, nearer home: For of those Churches, the *Maronites* I found, were in Communion and beliefe agreeing with the *Roman Church*. The *Abissines* were a schismaticall Church divided both from the rest of the *Easterne* and *Westerne Churches* now almost twelve hundred yeares since, namely upon the anathematizing of the *Eutybian Heresie*: the like may be said of the *Nestorians*, *Iacobites* and other *Hæreticall Churches* in the *Easterne Countreyes*: As for the *Græcian Churches* they brought almost all the same difficulties that the *Roman Church* did, For almost in all points wherein the *English Church* differed from the *Roman* they agreed with it; in the Article of the *Procession of the Holy Ghost* the *English* agreed with the *Roman* against them, and their assuming equall authority with the *Pope* was apparently an usurpation.

CHAP. XVII.

Necessity of the Authors examining the grounds of the Roman Church.

Severall advantages acknowledged to be in that Church.

1. **T**HUS like *Noah's Dove* wearying my selfe in flying up and down, and finding no rest for the soles of my foot; I was at last forced to returne into the *Arke*; seeing what ever became of the *English Church*, I Now found reason enough not to thinke my selfe safe enough

in it. Yet it was a good while before I got any sight of the *Arke*, and after I saw it, I did not hastily suffer my selfe to be received into it, till I saw there was no other way to escape drowning left me.

2. My first thoughts after so successlesse a search of a Church were, not doubtingly, but solicitously expostulating in my mind, where is the effect of that promise of Christ, that the gates of Hell should not prevaile against his Church? And, Behold I am with you till the end of the world? I wondered that the Fathers should so unanimously interpret the Church to be that City seated on the top of a mountaine: For I had in vaine sought both mountaines and Valleys, and could not get a sight of it. But I concluded that certainly the fault was in mine owne eyes, which some mist or disease had blinded, and not in want of visibility in the Church, since all the Promises of God in Christ are in him, *Y E A*, and in him *A M E M*. And therefore that no preconceits of assurance or demonstrations ought to hinder me from examining the pretensions of the *Roman Church*, as well as the rest: That it was utterly impossible that the Promises of Christ should faile, but that it was very possible that both my selfe and Mr. *Chillingworth* might be mistaken in beleeving those arguments to be demonstrations, which were not: That perhaps he did not understand fully the minde of his adversary *M. K*: Or perhaps that the opinion and expression of *Infallibility* combated by Mr. *Chillingworth* was but an interpretation given by a private Doctor of his sence of the Churches doctrine, &c so the
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arguments against it not proceeding directly against the Church: However that it was very reasonable, just and requisite seriously and diligently to examine the true state of that question, which if the Roman Church could to my understanding justify that she had not err'd in, there would presently be an end of all my travells and doubts about other particular controversies. For who will question or suspect the truth of that Witnesse or Judge in particular speeches or assertions, that has once in grosse approved himselfe to be Infallible?

3. Had it not been for this point of the Churches Infallibility, and some Philosophicall Objections against the Reall Presence, &c. I had not lived thus long out of the communion of the Roman Church; for I alwayes acknowledged that there were in it very many advantages and excellencies, to which no other Church had the confidence to pretend. As 1. I could not deny (having withall the Confession of the most learned Protestants) that the Religion of the present Roman Church is the very same Religion which Saint *Augustin the English Apostle* by the Mission of Saint *Gregory the Great* planted in England, when he converted it from Paganisme; so that me thought it was somewhat an extravagant thing to separate now from Rome for those very points, by the embracing of which England became Christian; Especially considering what persons Saint *Gregory* and Saint *Augustine* were, of what sublime holinesse, and profound learning, and how that Religion was confessedly confirmed by Divine

vine Miracles. 2. I could not but admire and infinitely approve the ingenuity of the *Roman Church* in obliging all her children to interpret Scriptures, and to conforme their beleife to the generall consent of *Fathers*: Indeed the *Protestants*, in *England* especially, made honourable mention of the *Fathers*, but none but *Roman Catholiques* proceed thus farre. 3. That if we defined *Hæresie* and *Schisme* according to the generall notion of the *Fathers*, viz. that *Hæresie* is a misbeleife innovated in points of Faith contrary to the Doctrine universally received in the Church; and *Schisme* an uncharitable division of one part from the *externall Communion* of the whole; Of all Churches in the world the *Roman* could with least reason and justice be accused of these two sinnes, for first; She only receives and preserves the ancient practise, and all the Councells and Synods of the Church. Secondly all other Sects apparently broke from her Communion, and all *Hæretiques* were of her Religion before they innovated and introduced new opinions. 4. That the method by which the *Roman Church* decided all emergent controversies, namely by the authority of the present Church, however I was then perswaded there was some usurpation in it, yet *de facto* ended all disputes, and produced an admirable unity in that Church. A blessing which not only reason, but manifest experience shewes to be impossible to be attained in *Protestant Churches*, where scripture interpreted by private judgement is the Rule and Judge, for hitherto never has there been made an agreement in any one controversie among them.

them: In so much as the proper difference between *Catholiques* and *Protestants* is; that if two *Catholiques* be in debate about any question, both of them will agree to be judged by a third, namely; the Church; and till that be done they breake not Communion: But if two *Protestants* quarrell, each of them will interpret and judge both for himselfe and his adversary too, there being no umpire between them, nor any thing to oblige them to Communion. 5. That the sober *Protestants* sometimes are not without some suspicion of guilt in matter of Schisme, acknowledging at least that worldly interests had influence upon those Princes that begun separation first: a case never to be found among *Catholiques*. And when any such scruples arise in the mindes of *Protestants*, they never trouble themselves with seeing themselves divided from the *Greek* or *Abissine Churches*, but only the *Roman*. And very many among them, on their death beds at least, when all secular respects are silent, desire reconciliation with the *Roman Churches*. Whereas I believe there never was heard any one example of a *Roman Catholique*, which on his death-bed desired to forsake that Communion to be incorporated into a *Protestant Church*. And 6. There was a sixth advantage far more prevailing with me than all the former (though at the first I had but an imperfect view of it) namely, the eminent rules of *sanctity* and *spirituality* taught by most prudent and pious directors, and practised after a manner, that nothing in any of the *Protestant Churches* approacheth neere unto it.

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The story and Order of my information in this particular, I will reserve till the Conclusion of this Narration. For the present I will content my selfe with avowing that every day the more neare and faire a prospect I had of the beauty of Holinesse, my prejudices and objections against that Church, in which onely such a jewell was to be found, diminished, till in the end I could not free my selfe from partiallity, at least so farre as to wish that Truth might not be found separated from so heavenly a Companion. This Treatise being a Story rather than a controversie, I thought my selfe obliged not to conceale my actions, though they might be obnoxious to be esteemed imperfect or faulty: and am content to heare and thanke whosoever will vouchsafe to reprove mee for them.

4. I will not deny but that these seemed to me very specious and alluring qualities, especially being of such a disposition, that is, one that above all things in the world abhorred quarrelling, one who though he durst not betray necessary truths by professing the contrary, yet in many cases would willingly have purchased peace with silence: lastly, one that alwaies suspected his owne reason, and that was desirous to find out authority, which might deserve to have his reason submit it selfe to it.

5. Yet notwithstanding all these invitations, so prepossessed was I with the invinciblenesse of Mr. *Chillingworth's* arguments against the infallibility of the Church, joyn'd with an opinion that it was an essentiall requisite to Communion with the *Roman Church* to acknowledge

ledge *infallibility* in the notion that I apprehended it, that it was not without much violence to my selfe that I could obtaine from mine owne reason permission to make a serious enquiry into the grounds of it. But at last, because I would not accuse my self afterward of want of ingenuity and fidelity in denying that to the *Roman Church* alone, which I had performed in respect of all other Churches besides, even to the *Socinians*, *Nestorians* and *Eutychians*: and besides, the affaires of *England* growing every day in the greater decadency, I found that I was likely to be forced to a reall necessity of resolving that that *Question*, which at first I reflected on onely upon an^e imagined supposition, namely, *Supposing the Church of England should come to faile, to the Communion of what Church I should then adjoyne my selfe?*

6. *A Question* this is, which I am confident never any one person of any one Sect of Christians before was effectively forced to determine: For never before was there any Religion so wholly appropriated to any Kingdome or Government, as that such a Government decaying, the whole frame of that Church sunk, the professors thereof not being able to find in the whole world any Church into which, without renouncing their maine distinctive principles, they could enter. Since the time that it was Gods good pleasure to rejoyne mee to the *Rock from whence I was hewn*, leading me into the unity of his Church, I have conceived that I might attribute this decay, and now almost vanishing of the *English Church* to a double

double intention of almighty God, the first, To shew that when Religion, in substantiall doctrines especially, is framed according to interests of State, it does thereby as it were renounce, and exempt it selfe from Gods Protection, and by consequence not deserving his care, is not likely to be long-liv'd: ~~Second~~ Second, to the end to shew the curse that lies upon *Schisme* in generall, it may seeme to have been Gods pleasure that that Church which had more shew of excuse than any other whatsoever, and that better represented a form of the Ancient and most glorious Church than any other Sect, should be the first that should be undermined, to the end that others seeing what has been done to a tree which had some greenesse in it, might thereby prophecy what shall become of their rotten and drye ones.

CHAP. XVIII.

Preparations to the examining of the grounds of the Roman Churches authority.

I. **V**ELL, at last lifting up my heart in dayly and almost houely fervent prayers unto almighty God for the direction of his Holy spirit (a practise which, God knowes, I never discontinued from the beginning of my search, but now a more urging necessity sharpened the intention and fervour of my heart;) and striving all I could to cleanse the scales, wherein I

was to weigh this so important a merchandise, from all externall prejudices or allurements, or any thing that might hinder my enquiry from being perfectly ingenuous and unpartiall; and almost vowing that, if God would be pleased to *set me on a rock higher than my selfe*, giving repose unto my minde, that onely knew *quid fugeret*, but not, *quod fugeret*, I would consecrate the remainder of my life to blesse and serve him in the best and strictest manner I could finde; and lastly, resolving to purchase truth at the dearest rate possible, though with the losse of fortunes, hopes, friends or Countrey; I applyed my minde earnestly and diligently to the examination of the authority, and, so much dispured, *infallibility* of the *Roman Church*, to Catholics a *rock of foundation* upon which all Religion relyed, but to me hitherto a *rock of offence*, and the maine considerable prejudice, which drove me back whensoever I endeavoured to make any approaches toward that *Church*.

2. My next preparation and provision for this businesse, was to informe my selfe, not so much, from particular *Catholicke Doctors*, as from the *Church* it selfe, in the decisions of her Councils, what was her doctrine in this point, and in what manner and termes expressed: my designe being to learne onely what was so necessary to be believed in this Article, as that without it, a man could not call himselfe a *Catholicke*, and with subscription to which alone, a man might sufficiently justifie himself against all exception to deserve that title. For this purpose I applyed my selfe to the Study of
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the ancient received Councils, I perused diligently the *Codex Canonum Ecclesiae Univerſae*, *Burchardus Wormaticenſis*, *Carauza's* ſumme of the Councils, but eſpecially the *Councell of Trent*, and the *Bull of Pope Pius quartus*, deſiring further information from ſeverall learned *Catholiques*. If I perused any particular Controverſiſts, it was with intention to take notice of ſuch unqueſtioned and unſuſpected Authors as had moſt retrenched from this controverſie all particular opinions, and had expreſſed their underſtanding of the Churches meaning with the greateſt condeſcendence and qualification.

3. Having made *extraits* pertinent to my purpoſe out of the foremen-tioned *Councells* and *Authors*, and having digeſted them, I deduced corollaries out of them, importing what authority the Church aſſumed to her ſelfe, whence derived, and how limited. And, diſtrusting mine owne Collections, to confirme my ſelfe further, and to aſſay whether thoſe deductions would be allowable by *Catholiques* ſufficiently informed of the true ſenſe of the Churches doctrine, I gathered out of my *extraits* certaine *Concluſions*, which I digeſted into a forme of *Queſtions*; Theſe I ſent to a worthy and learned friend a *Doct̃or of the faculty of Paris*, deſiring his reſolution, whether ſuch ſenſes as I had given of the points mentioned, would be receivable among *Catholiques*, or no. His kindneſſe and Charity moved him not onely to take the trouble upon him of a ſwering my *Queſtions*, but likewise voluntary to publiſh in print the *Queſtions* with his anſwers, to the end
ſatis-

satisfaction might be given that he had said nothing therein that any *Catholique* would question: Which resolutions of his I thought fit to annex to this treatise.

3. Besides all this, for my further information, and because even during my education in *Protestancy* I had been advised, and was consequently resolved to embrace those doctrines, which were most conformable to the profession of the *Ancient Church*, I conceived it necessary to study diligently such Fathers writings especially as had been forced to maintaine the *Churches* authority against *Heretiques*. Thereupon I betook my self to the reading of the *Ancient Church History*, and besides others, I perused exactly *Tertullians Præscriptions against Heretiques*, &c. *S. Cyprien*, *S. Epiphanius*, *S. Augustines Epistles* and treatises against the *Donatists*, *Manichæans*, &c. *Vincentius Lyrinensis*, *S. Hieroms Bookes* against the *Luciferians*, *Iovinian* and *Vigilius*: I had recourse likewise upon occasion to certaine treatises of *Saint Basil*, and *S. Athanasius*, *S. Hilary*, *S. Pacian* &c. And lastly I judged it an effectuall way of attaining to the understanding the opinion of Antiquity concerning the Church, to select the speciall *Texts of Scripture*, wherein mention is made of the Church, and to examine how the *Fathers* interpreted those *Texts*; and what inferences they drew from them in their Sermons and Commentaries, in which I might be sure they spoke without interest and passion, as having no adversary in sight to combat withall, and therefore were not likely to streine themselves in their expressions. Such Texts of Scripture were these,
and

and the like, *Die Ecclesia, &c.* Tell the Church, and if he will not leave the Church, let him be to thee as a Heathen and a Publican. And, *Tu es Petrus, &c.* Thou art Peter, and upon this rock will I build my Church, and the gates of Hell shall not prevaile against it. And, *Ecclesia, quæ est firmamentum fidei, &c.* The Church which is the ground of Faith, and Pillar of truth, &c.

CHAP. XIX.

What prejudice the Author received by receiving the doctrine of the Roman Churches Authority express'd in School-language.

Successes of his enquiry into Councils and ancient Fathers.

I. **T**He answering of the Questions, and especially the perusing of those bookes was the businesse of a good space of time, above twelve moneths, or more. The excessive paines and diligence employed by mee, which otherwise would have bene tedious, was much sweetned by the discovery every day of new light. And I could not but observe the strange effects of education and prejudice, which made me believe my selfe to be separated in my beliefe from the Catholique Church at a distance unmeasurable, when indeed I was even at the doores: and I am certaine I had been much sooner a Catholique, if I had thought or rather indeed if I had considered

(for

(for if I had considered it well I might have found sufficient ground to think so) that the believe of the Churches doctrines nakedly as the propoſeth them, and in the latitude allowed by her, had beene ſufficient to have gained that title. But I tooke thoſe to be the neceſſary doctrines of the *Catholique Church*, which were onely the private opinions and expreſſions of particular Doctors, And the *ſimplicity of the Articles of Chriſtian Faith* was clouded by *Scholasticall Metaphyſicall terms*, which being abſtruſe, nice, and unknown to Antiquity rendred the doctrines themſelves obſcure and withall new and ſuſpected to me.

2. And all this by a very pardonable fault of mine: For from whom ſhould I receive the doctrines of the *Roman Church* when a *Controverſie* is raiſed, but from the learnedſt *Masters of Controverſie*? And how few among them propoſe the points to be diſputed between them and the *Proteſtants* in the language of the Church? Beſides how few among them are there, who in diſputing will allow that latitude which the Church apparently does? There is ſcarce any Point of Controverſie, which is not ſeverally interpreted, ſtreitned, or enlarged by ſeverall *Catholiques* of ſeverall Orders and education: and moſt of them in conſuting the *Proteſtants* ſeeme very earneſt and make it almoſt their whole deſigne to impoſe their particular interpretations and expreſſions for *Catholique* doctrines. But with very little or no ſucceſſe: For a *Proteſtant* will be very ready, and may with good reaſon ſay, *Though by being perſwaded by you I ſhall be-*
come

“ come a Roman Catholique, yet I might deny
 “ all that you maintaine, and yet be a Roman
 “ Catholique too, for I can produce Authors
 “ which you dare not deny to be good Catho-
 “ liques, that will not receive nor subscribe to
 “ your expression and stating of this Point:
 “ Therefore seek to convert them first, and then
 “ come and dispute with me: Dispute like a
 “ Catholique, for the question is not now whe-
 “ ther I shall be a Dominican, Jesuite, Scorsist,
 “ &c. But whethe I ought to be a Catholique, or
 “ no. The truth is by these meanes, disputa-
 tions are endlesse, *Catholiques* themselves afford-
 ing answer and objections to *Protestants* a-
 gainst *Catholiques*. Whereas if particular Con-
 troverists as were indulgent as the Church is, &
 would be content to thinke that the termes
 wherein *Shee* expressed her minde were the most
 proper, their adversaries would quickly be
 silenced, Controversies abated, and, by Gods
 assistance, union in a short time happily re-
 stored.

3. The great haime which I received by
 judging of the Churches Faith by particular
 new expressions of it, puts me into this fit of
 liberty in censuring thus far the method of those
 men by whom I have been so long a time so far
 from being perswaded, that I was rather hin-
 dred from my reunion to the Church: And on
 the contrary, this happy successe in following
 the direction of some few Catholique authours,
 who separating particular opinions of Doctors
 from necessary Catholique Doctrines, and ur-
 ging nothing upon me, but without assenting to
 which, I could nor be a *Catholique*, makes me

judge by mine own experience as well as reason, that that which healed me of my errors and Schism, would not by Gods blessing want the same effect in others also, especially among *English Protestants*; and the rather, if (following the advice of the most Reverend the Lord Archbishop of Roen,) *Protestants, in stead of wearying themselves with perticular debates, would resolve this in the first place, why they made the Schism at first, and continue in it still: What dispensation they have from the authority and unity of the Church, so unanimously and affectionately revered and obeyed by the ancient Fathers?*

4. I cannot without ingratitude, in this place and occasion omit a profession of that great obligation I have with thankfulnesse to almighty God, and respect to his happy instrument, to acknowledge the efficacious influence that one Treatise in speciall manner had to the furtherance and facilitating of my *Conversion*, written in *French* by that skilfull and authorized Controvertist, *Francis Veron* Doctor of Divinity, and entituled by him *Reiglè generale de la foy Catholique*: In which he delivers the pure *Catholique Doctrine* in the words of the Councells, streined and separated from all particular opinions or authorities not absolutely obliging. And this exemplified throughout almost all the considerable points of Controversie, between Catholiques and the severall Sects of Protestants. Which method of proceeding is approved by several learned Doctors of the Faculty of Paris, and the generall designe.

signe of it by his late Holinesse *Gregory* the fifth, as was signified to the Author by his Nephew *Cardinall Ludoviso*; yea God himself hath approved and recommended the same Method by his numerous blessings on it in the Conversion of a world of wandering perverted souls. From his ground it is especially that I in this book both take this fashion and Latitude of stating doctrines of faith, & recommend it to others, when they treat with Protestants: And particularly from him did I receive Information, that the very expresse terme of *Infallibility* was not of obligation to be made use of in Disputation concerning the Churches Authority: As likewise that the Doctrines of Faith promulgated by the said Authority in the Decrees of generall Councils, did admit of many more qualifications and restrictions then popular Controversists do think good to make use of. So that if in this or any other point any expressions found in this book shall seem new or not so relishing to any, I must refer them to the said Author and his Approvers, who no doubt will ease me of the trouble of making Apologies.

5. But leaving this digression, I will at last relate the successe I found in reading the *Canons of the Church*, the forementioned books and treatises of the Fathers, &c. Which was, that I thereby gained a distinct knowledge both of the faith of the present Church, and what those Ancients believed concerning the Churches Authority: and this not by relying upon a few select passages and Texts pick'd out by late

Con-

Controversists, but by observing the maine designe and intention of those Fathers, when the very like Controversies in their times constrained them to consider and unanimously declare what they themselves thought, and what they had received from their predecessours concerning the Church, Hæresie, and Schisme.

6. That therefore which I learned from them pertinent to my present purpose I will set downe in foure Conclusions, relating to foure principall heads of controversie, namely, 1. *Of the Rule of Faith*, that is, *Scripture and Traditions unwritten*. 2. *Of the Judge of Controversies*, that is, *the Catholique Church*. 3. *Of the unity of the Church and the danger of Heresy & Schisme*. 4. *Of the perpetuall Visibility of the Church*. To all which Propositions respectively I will adjoyne the doctrine of the present Roman Church, contained especially in the Councell of Trent; And likewise the beliefe of Protestants; Concluding with an examination whether the *Roman or Protestant Churches* do best conform themselves to the universal Ancient Tradition cōcerning the Church & her authority, &c.

7. When all this is done, at their perill be it, if any imputing to me sinister intentions, of which they cannot be judges, shall say it was either worldly discontent or ambition, and not an evident conviction of truth, and resolution to save my soule that moved me finally to declare my selfe rather a follower of that part which, to my understanding, followes an universall and uninterrupted agreement of such Teachers, as both sides agree not only to have approached neere to the fountaine of truth, *Christ and his Apostles*, & therefore to have had

meanes of informing themselves in *Apostolicall Tradition* incomparably beyond us; But also to have been extreamly cauteious and learned, and so not easily obnoxious to be mistaken or deceived, And likewise unquestionably pious and vertuous, and therefore abhorring any intension of seducing others for temporall respects: Rather then three or foure new teachers, in whom there is not only a visible want of all these good qualities, but on the contrary such as have not been able to forbear to declare themselves to be worse men, more polluted with Lust, Gluttony, Sacriledge, Pride, Malice, Envie, &c. then without their own confession their adversaries could with a good conscience have accused or but suspected them; And the effect of whose innovations ha's manifestly been nothing but *Atheisme*, *profaness*, *bloodshed*, *confusion* and *ruine*.

The



The second Section.

Containing a stating of foure fundamentall points of Controversie, in foure Conclusions.

CHAP. I.

The first Conclusion, concerning the Rule of Faith.

Testimonies of Fathers acknowledging Doctrines Traditionary, as well as Scripture, to be a Rule of Faith.

1. **A**Ccording to my promise in the last Chapter of the former Section, I will consequently set downe the fundamentall truths of Catholique Religion, in foure Conclusions, respecting foure generall points of Controversie: The sense of which Conclusions I found evidently and uniformly delivered by the ancient Fathers; and by the light of the said truths, through Gods grace and goodnesse, I became entirely undeceived, and by their direction, I was led as it were by the hand into the Gates of that City, which is set on a hill, the holy Catholique Church of Christ. Now of those, this is the

I. CONCLUSION.

The entire Rule of Faith, comprised in the Doctrines delivered by Christ and his Apostles immediately to the Church, is contayned not only in Scripture but likewise in unwritten Traditions.

2. **F**OR the former part of this Conclusion, viz. "That the Rule of Christian Faith (& obedience) is no other then the Doctrines (and Præcepts) delivered immediately by Christ and his Apostles to the Church, And by consequence that the present Church pretends not to any new Revelations, or Power to make any new Articles of Christian Faith, or to propose any Doctrines under that title other then such as Shee has received by Catholique Tradition, it will be unnecessary paines to prove out of the Fathers, since I doe not know any Christians, who deserve that title, that doubt of it. Indeed the *Calvinists* (earnest to find all occasions to heighten their *Schisme*) charge the Catholique Church, as if she admitted within this compasse other Doctrines, Decrees and Decretalls, &c. But most unjustly, since there is no warrant or ground given them to lay this aspersions upon the Church, and all Catholiques generally renounce it.

3. But as for that which followes in the Conclusion, viz. "That this Rule of Faith is not contained entirely and expressely in Scripture alone, but likewise in unwritten Traditions: In this lyes the maine difference betweene the Catholique Church and all other Sects both ancient

ent and moderne; They all and alwaies conspiring in this, "that the Scripture is to be the
 "only Rule, and themselves judges and inter-
 "preters of the sence of it, at least for them-
 "selves, or if not they, no body, however not
 "the present Church: and on the contrary Catholiques in all ages unanimously joyning in the contradiction of that ground, and affirming that all Doctrines of Faith were not indeed, nor ever were intended to be entirely express'd in Scripture; And that "Scriptures ought not to
 "be interpreted by any private spirit or reason,
 "any other way then according to the line of
 "Ecclesiasticall Tradition.

4. Concerning the Rule of Faith therefore, let us aske our *Fathers* that were before us how they were instructed in this point, and among them the first testimony will be afforded us by *S. Ignatius* to this effect quoted by *Eusebius*: (*Hist. Eccl. l. 3. c. 35.*) "Ignatius saith he, exhort-
 "ed the Churches to hold themselves insepara-
 "bly to the Tradition of the Apostles, which
 "Tradition for surenesse sake he thought good
 "to reduce into writing. Again, *S. Polycarpus*,
 "saith the same Author, (*l. 5. c. 19.*) taught his
 "Disciples many Traditions not written. Again
S. Dyony. Arcop. (*Hier. Eccl. c. 1.*) at least even by acknowledgment of the most learned Protestants, an Author of the second or third age, *Those prime Captains and heads of our Hierarchy* thought it necessary to deliver unto us those sublime and supersubstantiall Mysteries both in written & unwritten instructions. Again *S. Fab. Pope & Martyr*, (*Ep. ad Episc. Orientis.*) speaking of holy *Chrisme* to be renewed every yeare (of which no mention is in

Scripture) addes, *These things we received from the Holy Apostles and their successors, which we require you to observe.* Again *Tertullian (de Cor. Mil. cap. 4.)* discoursing, as he often does, of severall rites and practises not mentioned in Scripture, concludes in one place thus, "Of all
 "these and other disciplines of the like nature,
 "if thou shalt require a law out of Scripture,
 "thou shalt finde none: Tradition shall be
 "alleged to thee for the Author Custom the
 "confirmer, and Faith the observer. Again
 "S. Irenæus, (*Cont. Hær. lib. 3. c. 4.*) What if the
 "Apostles had not left us Scriptures, ought we
 "not to have followed the Order of Tradition,
 "which they delivered to those to whom they
 "committed the Churches? to which ordina-
 "tion give prooffe many nations of those Bar-
 "barous people who beleve in Christ, having
 "salvation written in their hearts by the Spi-
 "rit, without characters or inke, and diligently
 "observing the ancient Tradition. Again
 "the Fathers assembled in that ancient Councell
 "of Gangres (*Can. 21.*) We desire that all those
 "things which have been delivered in divine
 "Scriptures, and by Tradition of the Apostles
 "should be observed in the Church. Again
 "S. Basil, (*de Spir. Sanc. to cap. 27. 29.*) of the
 "dogmes and instructions (*δoγματων καὶ*
 "*κηρυγμάτων*) preserved in the Church, some
 "we have by written institutions, others we have
 "delivered by the secret Tradition of the Apo-
 "stles; Both which sorts have the same authority
 "for as much as concernes piety: and there is
 "no man will contradict this that is never so
 "little

" little experienc'd in the law of the Church.
 " The same Father in the same Chapter, The
 " day would faile me if I should produce all the
 " Mysteries which the Church observes without
 " writing. And a little after, I account it an A-
 " postolique thing to persist constantly in obser-
 " ving Traditions not written. Again, *Euse-*
bius Cæsariensis, (*de dem. Evang. lib. 1.*) who ha-
 ving said that Christ did not as *Moses*, leave
 his Law written in Tables or Paper, but in the
 hearts of his Apostles: who likewise following
 the example and intention of their Master,
 " Have consign'd their doctrines, some indeed
 " in writing, and others they have delivered to
 " be observ'd by lawes unwritten. Again-
 " *S. Chrysostome* (*2 Thes. cap. 2.*) From hence it
 " appears that the Apostles have not delivered
 " all things by Epistles, but likewise many
 " things without writing: now both those and
 " these deserve to be equally believed. Again-
 " *S. Epiphanius*, (*hær. 61.*) We must likewise
 " make use of Tradition, for all things cannot
 " be taken out of Scripture: And therefore
 " the Holy Apostles have given us some things
 " in writing, and others by Tradition. Again-
 " *S. Augustin* (*de Bap. cont. Don. lib. 5. cap. 23.*)
 speaking against those that maintained that Hæ-
 retiques ought to be rebaptised, " The Apo-
 " stles, sayth he, have prescribed nothing concer-
 " ning this thing: But this custome which was
 " opposite to *S. Cyprian* ought to be believed to
 " have taken its originall from their Tradition,
 " as there are many things which the uniuersall
 " Church observeth, and for that reason are
 " rightly beleeved to have been commanded by

“the Apostles, although they are not found in
 “their writings. These quotations seemed sufficient to me to shew the generall Opinion of the Fathers to be consonant to the Conclusion before mentioned.

CHAP. II.

The Roman Church agreeing with Fathers in the same Rule of Faith.

All Sects of Protestants disagree with the Fathers.

I. **N**OW to the end to confront with Antiquity the present Roman and Protestant Churches, that it may appeare which of them are the true legitimate children of those Fathers: Wee will begin with the Roman Church, whose mind we finde clearly expressed in the Decree of the Councell of Trent Sess. 4. concerning Canonick Scriptures, in these words, *Sacrosancta, &c. Tridentina Synodus, &c. Perficiens hanc veritatem, &c.* that is, “The most holy, &c.
 “Synod of Trent, &c. Clearly perceiving that
 “this truth and discipline (*namely, the Doctrine*
 “*of Christ and his Apostles*) is contained in
 “bookes, written, and unwritten Traditions,
 “which were received from Christs Mouth, or
 “delivered as it were from hand to hand from
 “the Apostles, to whom the Holy Ghost dictated it, hath arrived even to us: Following the
 “Oxthodox examples of the Fathers, receives
 “and

“and venerates with an equall affection of duty
 “and reverence all bookes as well of the Old as
 “New Testament, since one God is the authour
 “of both, as likewise the Traditions themselves
 “whether pertaining to Faith or Manners, as
 “dictated either by Christs own Mouth, or by
 “the Holy Ghost, and by a continued succession
 “preserved in the Catholique Church. Thus
 “far the Councell of Trent.

2. Whether the Roman Church has indeed
 made good this her profession, *viz.* That in this
 decree shee followes the Orthodox examples of
 the Fathers, besides so many formall proofes be-
 fore alledged, the confession of many learned
 Protestants will justifie her : As *Cartwright*
 (*Cartw. Wugist Def* p. 103.) speaking of the fore-
 mentioned or like quotations out of *S. Augustin*,
saith, To approve this speech of Augustin is to bring
in Popery, &c. So likewise *Whittaker, Fulk, Kem-*
nitius, &c. (*Whit. de Lac. Ser. p. 678. 681. 690, &c.*
Fulk. con. Purg. p. 362. 397. Kemnit. Exam. part 1.
p. 87 &c.) for such like assertions of the Fathers
 condemne them generally, and by name *Cle-*
mens Alexandrinus, Origen, Epiphanius, Tertulian,
Augustin, Ambrose, Hierome, Chrysostome, Euse-
bius, Basile, Leo, Maximus, Theophilus, Damascene.
&c.

3. In opposition to this decreed Doctrine
 of the Roman Church, and by consequence to
 the Orthodox examples of the Fathers, all
 manner of Sects that have separated from the
 Church, or from one another since *Luthers* time,
 agree almost in no other point unanimously
 except in this, “That the Scripture contains in
 “it expressly all things both concerning believe
 “and

“and practise, which are necessary or but requisite to salvation. And by consequence that no man is or ought to be obliged to submit to any Doctrine or precept any further then as it can be proved manifestly to him to be contained in the written word of God.

4. The Church of England (*Art. 6. of English Church*) in particular makes this one of her peculiar Articles, “That the Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or to be thought requisite necessary to salvation. *But withall professeth that The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed ought thoroughly to be received and believed. Moreover that she receiveth the foure first Generall Councils: yet not saying that she thinkes her selfe obliged to the one or other for the authority of Tradition or the Councils, for if so, she would be obliged likewise to accept of and submit to many other Traditions and Councils, as likewise many points and practises confirmed in those Councils, besides the Mysteries of the Blessed Trinity, many of which notwithstanding shee relinquishes, if not condemnes: Yea on the contrary for those three Creeds she gives this reason for her admitting of them “because they “may be proved by most certaine warrants of “holy Scripture. And how little or no authority she allowes to the Church, or Generall Councils shall be shewn in the next Conclusion.*

sion. For the present therefore, taking those words of accepting the three Creeds and foure Councells rather for a complement of Civility to Antiquity, then as importing any reall intention to admit any judge or Rule of Faith, but only Scripture and that interpreted by her selfe, for her selfe at least: Come we to consider how rationall and safe a ground this is, "That nothing is to be beleev'd but only Scripture.

CHAP. III.

English Protestants unwilling to justify this Position: and why.

Mr. Chillingworths late booke against the Catholique Church: and the Character given of it.

1. **T**HIS Position of Scripture being the only Rule of Faith, though it be the main foundation upon which all *Heretiques* and *Schismatiques*, almost that are and ever were doerely, and therefore in all likelyhood, since so many millions of people of all Sects and in all ages have been concern'd to study and make it good, should in reason be best upheld: Yet to my apprehension of all other controversies, this is the most weakly grounded, and guiltily maintained.

2. The experience I have of the particular disposition of English Protestants (properly so called) and the happinesse I have enjoyed in the acquaintance and friendship with very
many

many the most considerable persons for Learning, Prudence, and Piety in that Church, gives mee warrant to say this of them, that there is no point of Controversy that they are more unwilling to touch upon then this of *Scriptures being the onely Rule, and no visible Judge to interpret it*, I meane, as to the positive maintaining thereof (for as concerning the disputing against the infallibility of the Church, there is none more ready to make Objections then they.) One reason hereof may be, because the English Church, out of gratitude to the Ancient Church and Fathers, which have hitherto maintained their Ecclesiasticall Government against the Calvinists, till they came to dispute with fire and sword, professeth therefore greater reverence to antiquity and Tradition then any other Sect whatsoever; And therefore her children are unwilling to renounce or oppose that great army of Saints & Martyrs of the Primitive times, who unanimously acknowledge that besides Scriptures they had received from their Ancestors Traditionary Doctrines and Rites, and these so universally spread through all Churches Easterne and Westerne, no man being able to name any particular fallible Author of them, that they were as firmly assured that they proceeded from the Apostles, as that the books of Scripture proceeded from the same Authors. Yea, for many of these Traditions greater prooffe might be made of their authentic and Divine Originall, then of most books of Scripture, in as much as they were from the beginning universally apparent in the Practise of the Church, visibly shining in their *Publique liturgies*,

liturgies, for example, " Prayer for the Dead, and
 " by consequence, Purgatory, that is, a State of
 " deceased Christians capable of being bettered
 " and eased by the Charity and Devotions of
 " the living, Sacrifice of the Masse, and Offer-
 " ing it for the Quick and Dead, Adoration of
 " Christ really present there, Baptisme of In-
 " fants, Non-rebaptization of Heretiques,
 " Observation of Ecclesiasticall Feastes, Lent-
 " fasts, &c. Invocation of Saints, Vene-
 " ration of Reliques, Images, &c. Practise
 " of Crossing themselves, Rites in admi-
 " nistring Sacraments, &c. Whereas the
 bookes of the New Testament, especially the
 Epistles and Apocalypse, being written upon
 emergent occasions, and for the present neede
 of particular Persons and Churches, were a
 great while before they could be generally
 dispersed, and great caution and circumspecti-
 on used before they would be admitted into
 the Cannon: and being all, except some few
 that have perished, received there, it was impos-
 sible to prevent infinite corruptions in the wri-
 ting, since every one had leave to transcribe the.

3. A second reason why English Protestants (I
 speake knowingly at least of my selfe and not a
 few others) dispence the more easily with them-
 selves for examining the sufficiency of this Rule
 of Faith is, because there being but two ways i-
 maginable of assigning such a Rule, that is, either
 expresse Scripture alone, or that joyn'd with Ec-
 clesiasticall Tradition, which is to be received up-
 on the authority, or (as the Schooles call it) the in-
 fallibility of the Church; and Protestants being per-
 swaded that they can unanswerably confute this
 infallibility

fallibility, they take it for granted that the former is the only Rule, and therefore surcease from undergoing the paines of diligent enquiry how firmly their foundation is layd, and what course to take for the answering of those inextricable inconveniences which follow upon that ground, for feare, lest if both these foundations should come to shrink, Christianity it selfe would become questionable, and a way made for direct Atheisme. Hereupon it is that generally their writers have proceeded the destructive way, willingly undertaking to contradict the Churches infallibility; and it is not without ex-ream violence that they can be brought to maintaine their owne grounds; Which when the earnestnesse of *Catholiques* extorts from them, though they must conclude, for only Scripture, and No-judge, yet either shame or remorse makes them deferre somewhat to the ancient Churches authority, as it were excusing themselves that they dare not suffer themselves to be directed by her; For if by her as a visible Church, then by all Churches succeeding her to these our times.

4. In these latter times since that great unfortunate *Champion against the Churches infallibility*, Mr. Chillingworth published his booke in defence of Doctour Potter, this guilt of English Protestants ha's beene farre more conspicuous. His objections against the Church, that is, his destructive grounds are avowed and boasted of as unanswerable in a manner by all: but his positive grounds, that is, the making onely Scripture, and that to be interpreted by every single mans reason, to be the Rule of Faith, this

this is at least waved, if not renounced by many: But most unjustly: since there is no conceivable meanes how to finde out a third intelligible way of grounding beliefe and determining controversies besides divine revelation proposed and interpreted authoritatively by the Church, or meere Scripture without any obligatory interpretation, as shall be demonstrated hereafter. Hence the generall Character given of himselfe and his booke is, "That he has had better luck in pulling down buildings, than raising new ones, and that he has managed his sword much more dexterously than his buckler. And yet as if there were no need either of house or buckler, or as if Protestants did thinke themselves secure from weather and danger, if Catholiques were expelled and wounded, No man appeares with any designe to provide himselfe of any safer way of defence, then that which Mr. *Chillingworth* hath afforded. Yea Mr. *Chillingworth* himselfe (his friends know the reason of it) utterly refused to answer those unconquerable confutations of his positive grounds, and those fearefull consequences charged upon them: being satisfied, or at least making a countenance before those that knew him not inwardly, that he was satisfied of the firmenesse of his Rule of Faith, as long as an exact particular answer to all his objections against the *Churches infallibility* was not published.

Those who have had a particular acquaintance with that extraordinary sublime wit and judgement, will, or at least, can, witnesse with me that thus much as I have said in a seeming censure

sure of him is true. Considering the long and inward friendship, and the many obligations I had to him, I had abstained from this, but that the cause in hand obliged me thereto; and but that his book alone had the principall influence upon me to shut up my entrance into Catholique unity: I shall therefore have frequent occasion hereafter in this Narration to weigh both his proofes and objections, at least such of them as were most powerfull with me: yet resolving to be extreemely tender of his reputation: But to returne to the Story of my selfe.

CHAP. IIII.

Inconveniences following Protestants Position of Only-Scripture.

Fathers refuse to dispute With Heretiques from only Scripture.

1. **V**W^Hen I was forced to weigh with circumspection and fidelity this maine "fundamentall Position of Protestantisme, viz. That the Scripture is the only "Rule of Faith, or, That all things necessary "to be believed are contained expressly in Scripture, what a world of unavoidable inconveniences did presently throng into my understanding, and upon how meere sand did it appeare to be laid! For the inconveniences.

1. It is impossible upon this ground that ever there should be found a way to end any controversies,

verfies, as ſhall be demonſtrated in the next Concluſion. 2. There can ſcarce be named one Hæretique but tooke the ſame for a ground of his Hæreſy, and generally the Fathers proteſt againſt this ground, reducing them to Eccleſiaſtical Tradition, and the authority of the preſent Church.

2. For a prooſe whereof we may conſider the particular Treatiſes and bookes of the ancient Fathers which they wrought directly for this purpoſe, namely to ſhew what method and grounds their Anceſtors and reaſon it ſelfe dictated to be uſed and proceeded upon in diſputing with any Hæretique whatſoever: and we ſhall finde that the Catholiques of theſe dayes doe ſhew themſelves indeed ſons of thoſe Catholique Fathers, exactly treading their ſteps in appealing to Scripture and generall Tradition from which there lyes no preſcription or appeal: And on the contrary, that the Hæretiques and Schiſmatiques of our times have been as exact in purſuing the traces of their Anceſtors, pretending only Scripture, but relying upon the Pride of their owne hearts, and thinking that their interpretations and wreſtings of Scripture ought to prevaile againſt all preſent and paſt authority how univerſall ſoever for place, and how uninterrupted ſoever for ſucceſſion: The treatiſes anciently written for this purpoſe are *S. Irenæus againſt Hæreſies*, *Tertullian de Præſcriptionibus*, *S. Cyprian de unitate Eccleſiæ*, *S. Auguſtin de unitate Eccleſiæ*, *contra Epiſtolam Fundamenti, de utilitate credendi*, &c. *S. Vincentius Lerinenſis his Commonitorium*, &c.

3. In particular may be witneſſe of this *Tertullian*

Callian, (Tert. de Prescrip. cap. 19.) " There is no
" good got by disputing out of Texts the Scri-
" pture but either to make a man sick or mad.
" And againe, There ought therefore to be no
" appealing to Scripture, nor disputing out of
" them, since by that meanes either neither
" side will be victorious, or it is a hazard whe-
" ther. And againe, But hitherto we have in
" generall proceeded against all Heresies, pro-
" ving by assured, reasonable and necessary pre-
" scriptions against all Heresies, that they are
" to be excluded from all disputation out of
" Scripture. Witnesse likewise *S. Augustine*,
" Heresies and doctrines of perversenesse
" ensnaring soules, and sinking them into
" Hell have risen from no other fountaine,
" but this, that Scriptures which are good, are
" understood not well, and that which is not
" well understood in them, is rashly and impu-
" dently maintained. Againe, the same Father
brings in the *Arian Bishop Maximinus thus chal-
lenging a Catholique, (id con. Maximin. Ar. Episco-
pum lib. 1.)* " If thou wilt produce any thing
" out of divine Scriptures which are common
" to all, it is necessary we should hearken to
" thee: But these speeches which are not in
" Scripture are in no case receivable by us. The
same Father in the conclusion of the same books
brings in another Heretique using these words,
*I desire and wish to be a Disciple of the Holy
Scriptures, &c. If thou shalt affirme any thing out of
the Scriptures, if thou shalt produce a quotation of any
thing written there in any place, We desire to be
found disciples of the Holy Scriptures.* Againe se-
verall other passages to the same purpose may be
seen.

seen in severall other parts of his workes as in Epist. 122. and in lib. de Gen. ad lit. lib. 7. cap. 9. and de fide & Symb. cap. 9. and in Joan. Tract. 18. Lastly, the same Father disputing against Cresconius the Grammarian, saith, (*id. lib. 1. con. Cresc. Gram. cap. 33.*) "Yet notwithstanding although
 "there is produced no example of this
 "out of Scriptures Canonically, we doe never-
 "thelesse observe the truth of the same Scrip-
 "tures, when we doe that which is approved by
 "the Church, whose authority the Scriptures
 "recommend. See suitable passages in l. 5. de Bap. cont. Donat. cap. 23. and de Unit. Eccl. cap. 19. Wit-
 "nesse againe S. Hierom, (*S. Hieron. dialog. cont. Lucifer.*) "Neither let them please themselves,
 "if sometimes they seem to make good their
 "assertions out of some Texts of Scripture, for
 "the Devill likewise sometimes quoted Scrip-
 "ture, for Scriptures consist not in the bare
 "words, but in sence. It is true indeed the Fa-
 "thers sometimes commend the fulnesse of Scrip-
 "ture, as S. Basil saying, *whatsoever is without*
the Scripture is Sinne, but withall he gives us a
 Rule to know his meaning, shewing that accor-
 ding to the last quotation out of S. Augustin
 against Cresconius the Grammarian, that may be
 said to be virtually contained in Scripture,
 which is delivered by the Church, whose au-
 thority is recommended to us in Scripture, so
 sayes S. Basil likewise, (*id. lib. de Spiritu sancto.*)
It is an Apostolique thing to persist constantly in Tra-
ditions not written, for saith the Apostle, *I praise*
you in that you are mindfull of whatsoever thing
came from me, and observe the Traditions which I
have given you. Besides in some cases there may
 be

be controversies about points, which are not grounded upon *O*all Tradition but only *S*cripture.

4. A third inconvenience following the Protestants position is this, That since undoubtedly there were in the Primitive Church Traditions in great number, besides what is expressed in Scripture, I could not imagine what was become of them, or how it should be possible they should come to be lost having been received generally through the whole Church, and most of them shining in the practise of it. To salve this inconvenience, Protestants either impudently give the lye to all the Fathers, and say without the least prooffe that there were none at all: Or in England there being under-Sects which by Scripture alone could not be confuted, as Puritans, Anabaptists, Sabbatarians, &c. they are forced to acknowledge some few Traditions of such a nature, although thereby they destroy their maine foundation of *O*ly-Scripture; For by the Traditionary doctrine of Non-rebaptization they conclude the Anabaptists to be Heretiques, that is, erring in a necessary point of doctrine: Yet themselves renounce doctrines and practises delivered by a far more full Tradition; So great effect hath interest in that Church. But what will become of *S. Basils* saying before quoted, "That the
" day would faile him if he should undertake to
" enumerate all the Traditions left by the A-
" postles in the Church, not mentioned in
" Scripture? For all, that even the most con-
" descending Protestants will allow for such, may
" be reckoned five times over in a minute of an
" hower.

hower. Considering therefore that such Traditions being visibly manifest for the most part in the practise of the Church, are far more easily preserved then any writing can be, it will necessarily follow that the rest of that great number are extant in the Roman Church, as may be proved of most of them before reckoned by testimonies of Ancient Fathers. (*Vid. sup. c. 3.*)

5. A fourth inconvenience to my understanding, unavoidable by Protestants, and a great proove of the truth of the Doctrine of the Roman Church is this: Though Protestants generally deny that the points of Controversie debated between them and the Roman Church were universally received by the Ancient Church, as "Invocation of Saints, adoration of Christ, as present in the blessed Sacrament, Prayer for the dead, &c. Yet they cannot deny but that in many of the Fathers proofes of these doctrines may be found to shew that such was at least their particular opinions: Now if generally the Ancient Church had agreed with Protestants both in denying such doctrines and practise, received now in the Roman Church, and likewise in making only expresse-Scripture the Rule to judge by; it could not be avoided but that some Synods or Fathers would have taken notice of such pretended errors in the writings of other Fathers, and likewise would have produced some of those Texts of Scriptures now made use of by Protestants for that purpose: a thing they are so far from, that on the contrary we find that many of the Fathers infer the same doctrines from the same Texts that Catholiques now do. And Protestants, though they

they alledge some passages of Fathers, by which they may seem consequently to destroy such doctrines, and to contradict their owne formall assertions in other places, yet are not able to produce so much as one Text of Scripture interpreted by any Father to confute any one such pretended error. Which is a thing very remarkable, and will argue either that no man in the Ancient Church took notice of such pretended dangerous speeches of so many Fathers, or that they understood not the plaine Texts of Scripture, if Protestants grounds be true: or upon Catholiques grounds, since it was impossible, but they must have taken notice of such opinions, and since they certainly did understand plaine Texts of Scripture, that therefore not disputing out of Scripture, as Protestants doe, they were so far from believing such opinions to be errors deserving a Schisme, that they all of them agreed in receiving them as Catholique Truths. Other inconveniences which without hope or possibility of remedy do arise from making Scripture alone (secluding not only Traditions but likewise any visible obliging interpreter) to be the only Rule and Judge of Controversies, shall be reserved to be examined in the next Conclusion concerning the Authority of the Church in this businesse.

CHAP.

CHAP. V.

*Weaknesse of Protestants proofs for only-
Scripture.*

*Texts of Scripture alleadged by Catho-
liques vainly eluded by Protestants.*

1. **A**S I said before, since Protestants and all other Sects doe against their nature and custome so unanimously conspire to forsake the old, and good wayes, by travelling wherein, even themselves being judges, so many glorious Saints, Confessors, Martyrs, Bishops, &c. were renowned not onely in their owne, but all succeeding times, dissipated armies of Hæretiques, propagated the Kingdome of Christ over the world, subdued Idolatry, and made it utterly to vanish though supported with the force of the whole Roman world, and in fine arrived to a supereminent degree of glory in Paradise; And since in stead of this so successfull a way, they have chosen to walke every man in a severall path through those narrow, crooked and at least very dangerous, (because new) wayes of a proud selfe-assuming presumption in interpreting only-Scripture each man according to his own fancy & interest, following the example of no antiquity, but only ancient Heretiques; in all reason they should have taken order to have justified themselves herein after a more then ordinary manner, they ought to have contributed all the invention and skill of all the best wits in each Sect to for-

tifie this common foundation of only Scripture, and no visible judge, beyond all other points of difference.

2. And so no doubt they have to the utmost capacity of the subject: But no skill can serve to build a firme secure edifice upon sand: and private reason, or fancies of inspiration are more weake and sandy then even sand it selfe. For prooffe hereof let us consider the pretended proofes and reasons which they alleadge to assert this their fundamentall position, viz. *that the entire Rule of Faith is the written word of God, of which there is not extant any visible authoritative interpreter.* Proofes hereof produced by them are 1. Negative, invalidating such Texts of Scripture as are alleaged by Catholiques, and expounded by Fathers to prove Traditions unwritten: and 2. Positive, drawne from other Texts expressing the sufficiency and perfection of Scripture.

3. Some Texts by Catholiques produced to prove Traditions, and those concerning points of Doctrine as well as practise or ceremonies, besides what is written in the Evangelicall books, are among others these following out of S. Paul, (2 Thes. cap. 1. ver. 13.) "Observe the Traditions which you have received from us, whether by word, or by Epistle, And againe, (2 Tim. c. 2. ver. 13.) "Have before thine eyes the patterne of sound words, which thou hast heard of me in Faith and Jesus Christ: Conserve that good thing committed to thy charge by the Holy Spirit which dwelleth in us. And againe, (1 Tim. cap. 2. ver. 2.) "The things which thou hast heard of me in the presence of many

"wite

"witnesses. consigne them to faithfull men,
" which may be capable to teach others also.
And lastly, (1 Tim. cap. 3 ver. 15.) "The Church
" (is) the pillar and ground of truth.

4. To elude such Texts as these so expresse in themselves, so stringent and convincing without any leave given to any rationall contradiction, so unanimously acknowledged by the ancient Fathers in the plaine importance of them (for there was no need to call their commentaries interpretations, there being not the least difficulty or obscurity in them to be cleared) Protestants, especially the *Calvinists* (for the Church of England hath been more ingenuous) have been forced to make use of the poorest guiltiest shift imaginable, which is, to translate the word *Παράδοσις* enseignements, instructions, or by any other word, but what reason and rules of Grammar would require, namely, Traditions. That which moved them hereto was apparently a resolution to seduce the people: for nourishing them up in the hatred of the Church, in contempt of her authority, in rejecting all her Traditions, so far that whatsoever is proposed under that title of Tradition is not only not accepted, but scornfully rejected by them as supposed most certainly false and superstitious; if it should appeare that the Scripture it selfe should referre us to Christian doctrines under the notion of *Traditions*, the very sound of that word in Scripture would perhaps make them suspect that their Ministers had abused them.

5. But moreover for a helpe, if this poore subtilty should come to be discovered by their

Profelites, it is further answered by them, that *S. Paul* might very well referre *Timothy* or the *Thessalonians* to the summe of Christian doctrine by him before preached, and not yet reduced to writing, becauie the entire Canon of Scripture was not yet compleated and sealed up; but when that was finished, afterward Christians were not to trust to their memories, but to have recourse to expresse Scripture, as is implied by severall Texts of Scripture denoting its abundant sufficiency for all uses and necessities.

6. For answer to this way of arguing it will be sufficient to say, that whatsoever is here alledged by Protestants is meerly *gratis dictum*, there being not the least intimation given by *S. Paul*, or any other Evangelicall Author, that the Apostles had any intencion to write among them a body of the Christian law, scarce any booke of the New Testament having been written, but only upon some particular occasion, and for the use of some particular person and Church: and on the contrary it appearing expressly both by Scripture and Tradition that the Apostles, in all the Churches founded by them, left a *depositum* both of the doctrines and discipline of Christianity uniforme and compleate, not relating at all to any thing already, or afterward to be written.

CHAP. VI.

Two principall Texts of Scripture alledged by Protestants to prove it's sufficiency, and against Traditions; answered.

1. **C**OME we now to consider a while those Texts of Scripture pretended by Protestants to be so expresse, uncontroulable and pressing, as to justifie them from blame in not only opposing the former evident quotations for Traditions, but in dividing from and condemning all Antiquity that taught the contrary, and not onely so, but relied upon Tradition alone in severall points confessed by them not to be visible in Scripture, and yet condemn'd, anathematized and utterly vanquish'd severall Heretiques, who thought it a sufficient warrant to be dispensed from severall doctrines taught, and practises continued in the Church, because the Scripture was silent in them.

2. Of all others the most considerable Text of Scripture alledged by Protestants, and most prized by them as efficacious to prove its perfection, & sufficiency to be an intire Rule of Faith is this speech of S. Paul to Timothy, (1 Tim. c. 3. v. 16. 17.) *Omnis Scriptura divinitus inspirata, utilis est, &c.* All Scripture divinely inspired is profitable for teaching, for arguing, for reprovng and for instructing in righteousness; that the man of God may be perfect; instructed to every good worke. Here, say they, it is apparent that S. Paul acknowledges Scripture to be profitable for all kindes of spirituall uses, teaching, arguing, &c.

and moreover in such a perfection that by it not onely ignorant persons but even the man of God, that is, he who is a Teacher of Gods people, who by his office is obliged to a higher perfection of knowledge, may be made perfect, and that, to every good worke.

3. To this it is answered 1. That by reading the verse immediately going before, we shall be informed both of what Scriptures *S. Paul* there speakes, and in what sence and with what conditions they are profitable for the forementioned uses and ends: the words are, *Tu verò permane, &c. Doe thou (o Timothy) persevere in those things wh. ch thou hast learned, knowing of whom thou hast learned them, and because from thy childhood thou hast knowne the Holy Scriptures, which may instruct thee to Salvation, by faith which is in Christ Jesus: For all Scripture divinely inspired is profitable, &c.* By the connexion of these words it appeares that those Scriptures to which Saint *Paul* gives this testimony and glorious character were the same in which *Timothy*, now a Bishop, had been instructed from his childhood, that is, the Scriptures of the Old Testament: For how few of the Evangelicall writings were published even now that he was a Bishop, and certainly scarce any at all when he was a child. *S. Pauls* designe therefore in this passage is evidently this, viz. to exhort *Timothy* to remaine constant (*in iis quæ ei tradita fuerant*) in those Christian verities and precepts by the Apostle delivered in trust to him not in writing, but orall Tradition: For which purpose he uses these motives, namely 1. the consideration of the sublime

Apostolicall Office of himselfe his instructour, immediately and miraculously called and enabled to that imployment by *Christ* from heaven, therefore he sayes, knowing of whom thou hast learned these Evangelicall truths.

2. The conformity of these new revelations to those ancient ones of the Old Testament, in which *Timothy* had been instructed from his childhood, in which he might perceive, though obscurely traced, certaine marks and Prophecies of the Gospel, and so be easilier inclin'd to beleive what *S. Paul* had plainly delivered to him. 3. Upon this occasion he declares the great profit which a Christian may find by having recourse to the old Testament, as having great efficacy to make a man wise unto salvation; but this not of themselves alone, but joyned with the Faith, which is in *Christ Jesus*, and perseverance in believing the Christian verities delivered by *Orill* Tradition.

So that the Apostles might very well conclude, All Scriptures (of the Old Testament giving testimony to the Gospel) being inspired by God are very profitable (not entirely of themselves sufficient) for teaching, arguing, reprovng, instructing in righteousnesse; And that by them the man of God, (even a Christian Bishop) may be made perfect or enabled to every good worke (that is, as he expresseth the same sense in the former verse, *wise unto Salvation*, but upon condition that they be joyned with the Faith (or Gospel) of *Christ Iesus*, and perseverance therein.) This to my understanding seems to be the proper naturall importance of this Text of *S. Paul*, so far from evincing what the Pro-

testants would collect from it, that it confirms the quite contrary.

4. But let it be supposed (which is impossible to be evinced) that the Apostle speaks here by way of Prophecy of Evangelicall Scriptures not yet written, but with respect to the time when they should be perfectly compleated; he says onely they are profitable, not iufficient, to produce the mentioned effects and end; He excludes not the Church interpreting them; in a word, He referres expressly to orall Tradition; And by consequence he is far from saying any thing that may warrant the Protestants upon pretence from these words, to relinquish the way which all ancient Christians and Fathers of the Church walked in, and to walke in that which, as hath been shewed by irrefragable testimonies, has beene traced by all and onely Heretiques. So far is he from saying, or giving warrant to any to say, "Reject
"all things that you finde not expressly contein-
"ed in Scriptures, though the whole world upon
"whose only testimony you receive Scriptures
"affirme that they received other things from
"the same authority, Keep your selves close to
"that sence of Scriptures which your own fan-
"cies or interests shall suggest unto you, and
"admit neither fathers nor Church to interpret
"them to you, believe your own understandings
"onely, which you may call the inspirations of
"the Holy Ghost, if you please, And content
"not your selves with deceiving your selves a-
"lone with such fancies, take authority upon
"your selves to destroy all publique authority,
"and to] obtrude *per fas & nefas* your in-
"terpre-

“interpretations and glosses upon the consci-
 “ences of others. This *S. Paul* ought to
 have said, if he had purposed to justify
 the grounds of Protestantisme: But this I
 could not conceive to be his meaning, and
 therefore I tooke it to be my best course to be
 misled by Fathers, Councells and the whole
 Catholique Church.

5. A second prooffe for the sufficiency of
 Scripture alone to be an entire Rule of Faith,
 and of great moment among many Protestants
 is that speech in the end of the Revelation, (*Rev.*
6.22.u. 18.19.) *Contestor enim omni audienti, &c.*
 “I doe protest to every one that hears the words
 “of the Prophecy of this book: If any one shall
 “adde unto these, God shall adde unto him the
 “plagues written in this booke. And if any one
 “shall diminish from the words of this Prophecy,
 “God shall take away his part out of the booke
 “of life, and out of the Holy City, and out of
 “those things which are written in this book. The
 weight of this Text is much more pressing in
 their opinion by reason of the situation of it in
 the close of the whole body of Evangelicall
 writings; and likewise by the advantage of a
 Parallel place in the end of *Moyse*s his law

6. Hereto it is answered that this Text is so
 far from obliging us to understand it in ge-
 nerall of Evangelicall doctrines, that expressly
 and in *terminis terminantibus* it restraines it
 selfe onely to the Prophecies contained in this
 particular booke, forbidding any one to presume
 to make any change in it, either by addi-
 tion and interpolation of other Prophecies
 pretended to be written by the same Divine

Author (a thing practised by Heretiques in other Evangelicall writings when this booke was published) or by razing out any Prophecies herein conteined, (as some Heretiques likewise had done in other Apostolicall bookes.) So that this author is so farre from forbidding any other revelations of divine doctrines besides those already published, that notwithstanding any thing here said, *Agabus* and Saint *Philips* daughters might, if they had pleased, have set forth their Prophecies, so they had done it without injury or disparagement to the Apocalypse. Even as *Moyse* by such like words signified that in his writings were conteined the summe of that law delivered by God on Mount Sinai, at least as much of it as was fit to communicate for the present to the people, and therefore forbad any man to change his writings any way: Yet notwithstanding, it is apparent that not onely the Jewes, but likewise the Ancient Fathers believed that besides this written law, *Moyse* himselfe delivered to the Priests and Sanedrim many unwritten Traditions relating to the law it selfe, some of which are mentioned in Evangelicall Scripture, as the
" institution of the order of Exorcists, the
" mingling of water with the blood of the Te-
" stament wherewith *Moyse* sprincled the
" people, Skarlet wooll and byssope to be used
" in all aspersions, the sprinkling the booke of
" the Covenant with blood, The names of
" Jannes and Mambres the antagonists of
" *Moyse*, and the comba betweene an Angell
" and the Devill about *Moyse* his body &c.
Besides, many Holy men published bookes a-
mong

among the Jewes acknowledged of divine authority, wherein were many Mysteries of Faith not onely more expressly, but *de novo* contained, and not at all declared by *Moyes*, many writings of devotion, Precepts of Piety and manners, &c. Onely *Moyes* his bookes have bene received to this day under the notion of the fundamentall law of the Jewish Common-wealth, a title that other writings never challenged.

7. As concerning the advantage taken from the position of the forementioned Text. in the close of the Evangelicall writings, it will be of no force at all to any man that shall consider how it came to passe that the severall bookes were placed in the order as wee at this day finde them viz. That certaine men unknown to us now, but followed by a tacit agreement of the Church, when after the decease of the Apostles they had sought out all the writings that remained and had bene occasionally published by them, compiled them in one volumne in this order; They begun with the Gospels or history of our Saviours life and death, as reason was, placing them it may be in the order as they were written, however assigning the first place to *S. Matthew*, because he having written his Gospel in Hebrew for the use of the Jewes and Jewish Christians to whom Christ commanded his Gospel should first be preached, and upon their refusall, to the Gentiles, even for that reason, alone his Gospel might be thought to have deserved the first place, the rest following in the order as they were written. Then followes the Story of the Apostles, especially Saint

S. Paul, written by his companion *S. Luke*, and continued till their separation by *S. Pauls* voyage to Rome. After bookes of Story follow doctrinall writings, namely Epistles, conceining particular doctrinall controversies and precepts of manners, written upon occasion, when false Teachers had sowne tares of particular Heresies in the Churches, founded by the Apostles. Among these Epistles, those of *S. Paul* both for the number, importance and length of them obtained the first place, but disposed not according to the order and dates of time that they were written, but according to the privileges and advantages of the Churches and Citties to which they were sent; the *Romans* having obtained, as reason was, the first place, then the *Corinthians*, &c. and after all such, followed his particular Epistles to particular persons, as *Timothy*, *Titus*, &c. In the last place, the whole volume was concluded with this single booke of Prophecies, as being last written, most difficult, and lesse necessary. These things being apparent, let all reasonab'e men judge what just advantage can be taken by Protestants thus to build their maine foundation of difference from the Catholique Church upon so inconsiderable, so casuall a thing, as the order wherein the bookes of the New Testament have been ranged, no man knowes by whom.

CHAP. VII.

Reasons and Texts produced by Mr. Chillingworth to prove onely Scripture to be the Rule of Faith.

1. **B**ESIDES these two so much by many Protestants magnified proofes of the Scriptures pretended sufficiency to determine all controversies of Religion with exclusion of unwritten Traditions : There are other arguments, which had greater force with me, produced by Mr. Chillingworth ; and which that he might more advantageously enforce, he laies this first for a ground, viz. " That no man ought to be obliged upon paine of Excommunication to believe any thing, but what God hath revealed to be necessary to eternall salvation, which is the substance of the New Covenant made by God in Christ, containing points of necessary beleife, and precepts of necessary Evangelicall Obedience : For, (saies he) why should any error (or ignorance) exclude him from the Churches Communion, which will not deprive him of eternall salvation ? Why should men be more rigid then God ?

Mr. Chillingworth. c. 4. 40. 41. 42. 43. &c. & alibi passim.

2. These grounds thus laid, and supposed unquestionable : In the next place to prove that this Covenant is entirely contained, not only in the whole Scripture but also in the former Gospels, yea sufficiently in any one of the former

he

he first alledges these reasons, "Because the Evangelists having, as they profess, a purpose to write the Gospel of Christ, or New Covenant, no reason can be imagined why they, who have set downe many passages unnecessary, should neglect any necessary: For what supine negligence and indiscretion must that needs bee; such, verily, as no man in these dayes undertaking the same designe, would commit? Again, with what truth could they stile their bookes the Gospel of Christ, being but a part of it?"

3. After such discourses he brings, in his opinion, two evident and unanswerable Texts out of the Gospels to prove, that whatsoever is necessary for a Christian to believe or practise is contained in every one of them severally: The first Text is the conclusion of S. *John* Gospel, (cap. 21.) "Many other signes also did *Jesus* in the sight of his Disciples, which are not written in this booke: But these are written that ye may believe that *Jesus* is Christ the Son of God, and that believing you may have life in his name. For the enforcing of which quotation, he addes. "By these words (these are written) may be understood either, These things are written, or These signes are written: Take it which way you will, this conclusion will certainly follow, That either all that which S. *John* wrote in his Gospel, or lesse then all, and therefore all much more, was sufficient to make them believe that which being believed with lively faith would certainly bring them to eternall life.

4. The second prooffe is from those words in the Preface of S. Lukes G^o spell, (cap 1.) Forasmuch as many have taken in hand to set forth in order a Declaration of those things which are most surely believed among us, even as they delivered unto us which from the beginning were eye witnesses and Ministers of the word. It seemed good to me also having had perfect understanding of things from the first, to write to thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. To this quotation he addes a parallell passage of the same S. Luke in his entrance to his History of the Acts of the Apostles, (Chap 1.) viz The former treatise have I made, O Theophilus of all that Iesus began both to doe and teach, untill the day that he was taken up, &c. Lastly he adjoynes twelve questions serving to enforce to the uttermost the strength and energy of these Texts: Which Questions after I have first prepared a way by consideration of a few principall termes in this controversie to a satisfaction what is here concluded from these Texts quoted by Mr. Chillingworth, I will likewise set downe, adjoyning to each of them its answer.

CHAP. VIII.

Preparatory grounds for the answering of these reasons and Quotations.

That Christian Religion was settled in the Church by Tradition especially.

The advantage of that Way beyond Writing.

1. **T**He whole weight of this Controversie concerning the Rule of Faith (viz. "Whether all truths and precepts, &c. of Christianity necessary to Salvation be to be sought for in Scripture alone, or any one or more of the Gospels, as expressly contained in them (as Protestants affirme) or likewise in the Tradition of the Catholique Church, as Catholiques maintaine?) relying upon the true understanding of these three things especially, viz. 1. The way whereby Christianity was settled in the Church, which will appeare to have beene by Orall Tradition and externall uniforme practise, as being more secure from error and mistakes than writing. 2. The occasion of the writing of the Gospels and other bookes of the New Testament, and the benefit which the Church reapes by them. 3. The meaning of this Phrase, things necessary to salvation, and the freeing of it from ambiguities and misapplications. I conceived it therefore necessary to meditate seriously, and as exactly, as I was capable, to informe my selfe distinctly of these particulars, to the end that I might be able to judge, whether these difficulties and ob-

objections alledged by Mr. *Chillingworth* would approve themselves as unanswerable, as at my leaving of *England* I supposed them, Here therefore I will set down in order the effect of my enquiry.

2 To begin therefore with the first particular to be premised, namely, the way whereby Christian Religion was settled and continued in the Church: By diligent reading of the writings of severall Fathers especially, and ancient Ecclesiasticall Historians it manifestly appeared, at least to mine own full satisfaction, that it was not the purpose of Christ to deliver his new law, as *Moses* had done his in Tables or written characters, but in Orall Tradition: or to write it indeede, but, as *Eusebius Casariensis* before quoted expresseth it, *not with ink on paper, but by his Spirit in the hearts of his people*, according to the ancient Prophecies concerning him in the Old Testament: And hereupon the Fathers observe, that our Saviour left nothing at all in writing, neither did he lay any injunction upon his Apostles to write bookes: And therefore the same *Eusebius* (*Hist. Eccl. l. 5. cap. 8. & 24.*) expressely affirmes, *That the Apostles had the least regard to writing.* The like is noted by *Saint Chrysostome* in his first Homily upon the *Acts*, where he gives the reason why the booke of the *Acts* does onely or principally conteine the occurrences concerning *S. Paul*, and not those neither to the end of his life. But an assurance of this irrefragable is given by *Saint Paul* himselfe, who in severall places of his Epistles referres to the doctrine settled by orall instruction, as when he sayes, *Gal. c. 1. If any*
one

“ one shall preach otherwise then ye have re-
 “ ceived, let him be *Anathema*. And againe,
 “ (*Phil. cap. 4.*) Those things which ye have been
 “ taught, and received, and heard and seen in
 “ me, doe ye. And againe to shew the unifor-
 mity of the doctrine every where, he cal's it
Μορφὴ λόγων ὑγιαίνοντων a forme of whole-
 some words. And againe, “ We write no other
 “ things unto you then what you have known.
 “ And againe, (*1 Cor. cap. 14. 15.*) As I teach in
 “ all Churches. And againe, So we have preach-
 “ ed, and so ye have believed. Hence S. *Aug-*
ustine makes this rule, “ The Scripture is wont
 “ for brevities sake to be silent of many things,
 “ which are to be learned from the order of
 “ Tradition. For this reason it was, as antiqui-
 ty observes, that S. *Paul* kept his residence so
 long a time in many Cities after he had settled
 Churches there, to the end to inculcate into
 their memories the substantiall doctrines
 preached over and over unto them, and to e-
 stablish an uniforme order and discipline a-
 mong them, which by that meanes continued
 in an exact conformity for severall centuries of
 yeares in the Catholique Church all the world
 over, as *Tertullian*, S. *Basil*, S. *Augustin*, &c.
 observe.

3. Now this way of settling Religion by Tra-
 dition and outward practise was much more se-
 cure and lasting, and far lesse subject to cor-
 ruptions then writings (without unappealable
 interpreters especially) could possibly be. If it
 be objected, that memory is not so safe a depo-
 sitary as written records, which are made use of
 to supply the defects of memory. It may be an-
 swered

swered, that that is true of preserving doctrines meere-ly speculative, but not so of such as may be made as it were visible by practise, as almost all Evangelicall doctrines are. For as for bookes, we see by experience that those which of all other in the world ought to have been preserved with the most exact care, and wherein the most scrupulous curiosity was commendable, I meane the Sacred Evangelicall writings, have not been able to escape the inevitable fate of all bookes, especially such as every one almost will thinke himselfe concern'd to transcribe, that is, to have infinite variety of readings, much more then any other bookes that I know of whatsoever, and principally in in the originall tongues, which were not read in Churches: Insomuch as in my hearing Bishop *Usher*, (one of the most learned Protestant Prelats in England) professed that, whereas he had had of many yeares before a designe to publish the New Testament in Greeke with various lections and Annotations, and for that purpose had used great diligence and spent much money to furnish himselfe with Manuscripts and *Memoires* from severall learned men abroad, yet in conclusion he was forced to desist utterly from that undertaking, lest if he should ingenuously have noted all the severall differences of readings, which himselfe had collected, the incredible multitude of them almost in every verse should rather have made men Atheistically to doubt of the truth of the whole booke, then satisfie them in the true reading of any particular passage. An evident signe this is that the ancient Governours of the Church did

did not suppose that Christian Religion did onely or principally rely upon what was in writing: For if they had, they would doubtlesse either have forbidden such a multitude of transcribers, or have preserved the Originall copies, or at least have imitated the exact diligence and curiosity of the *Jewish Masorites* in their preserving the Old Testament entire for the future, namely by numbring all the letters and points, and signifying where and how oft every one of them were found in Scripture: None of which preventions and cautions notwithstanding have been used in the *Christian Church*: Yea so farre is it, from that, that at least one whole *Epistle of S. Paul to the Laodiceans*, and that most ancient *Gospel in Hebrew, secundum Nazaraeos* are at this day utterly lost: not to speak of severall bookes mentioned in the Old Testament, not now to be heard of.

4. Well, but how casuall soever bookes may prove to be, yet it does not hitherto appeare how *Orall Tradition* and *Practise* can demonstrate it selfe a way more secure and free from hazard than they. I will therefore endeavour to resolve this seeming difficulty by asking these Questions. Can any one reasonably say that, for example, the doctrines of Christs death for mankinde commemorated in the Blessed Sacrament of the Eucharist, & of his *reall unfigurative presence* there have beene, or could possibly have beene more securely propagated and more clearely and intelligibly delivered to Posterity in bookes written, which may be lost and will be corrupted by some transcribers (and every transcribers copy is as
authentique

authentique as any others) or, as they have been, in the Tradition and universall Practise of the Church, and in a continuall visible celabrating of those divine Mysteries, where every action they did performe, published the truth which they believed; where their thanksgiving for Christs Passion dayly renewed the memory, manner and end of it; where their prostrations and adorations demonstrated their assurance of his reall Presence, where every mans saying *Amen* at the Priests pronouncing *Corpus Domini nostri Jesu Christi*, expressed their confession of that Presence with exclusion of all Tropes and Metaphors in the businesse? Againe, is not the true inward sence of these Christian Doctrines conveyed more intelligibly, and represented more exactly, lively and naturally by such practises and solemne spectacles, than by bare words, though they had beene never so cleare, and of never so studied a perspicuity? With relation to which expresse, impossible to be mistaken way of propagating the Mysteries of Christian beliefe, and reflecting in his minde thereupon S. Paul in all probability thus reprov'd the *Galatians* for their inconstancy, in these words of wonder and indignation *Gal. c. 3 v. 1. O insensati Galatæ. O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Iesus Christ hath been (lively) represented, being Crucified among you?* As thinking that nothing of lesse power than a charme could deceive persons, or blinde their eyes, after they had been visible spectators, as it were of the passion of Christ.

5. This admirable way of conveying saving truth

truths as it is far more expresse than words alone, the naturall sence of the Mysteries being as it were construed and interpreted to the people thereby, or (according to the Prophets expression foretelling this way of Tradition of the Gospel) being not written with inke and on paper, but by the Spirit in mens hearts, by which meanes the sence sunke into their soules, farre more effectually than if words only had sworn in their braines: So seemes it to me also farre more lasting, then bookes, being scarce possibly obnoxious to be either extinguished or adulterated. The rage of Persecutors without an extraordinary vigilance of Divine Providence had failed but little of abolishing the whole Bible, I am sure it made them very scarce and precious, and not every ordinary Christians penniworth for severall ages together, and effectiely destroyed many most usefull precious monuments of the Ancient Church; The same rage, or negligence or some other misfortune have actually beene the losse of an Epistle of *S. Paul* to Laodicea, and other Apostolique writings, And some meerely speculative, not very necessary Traditions have perished because not apted to be conveyed by practise, as What that was which hindered the revelation of the man of sinne, which *S. Paul* sayes he told the Church of the Thessalonians; that world of miracles which *S. John* sayes our blessed Saviour wrought; and likewise the true sence of all obscure passages in the New Testament which the Primitive Churches, no doubt, understood; Yea moreover many ancient Liturgies and Missals are now wanting, by reason that the particular Churches,

Churches, in which they were in use, have fayled : But to take out of the way, or adulterate the Mysteries of Faith through the whole Church, which have been thus continued and daily every where preached not so much in Sermons (though so too) as in visible practise, and not so much written in bookes (though so too) as in the hearts of all Professors of Christianity, This is beyond the reach of either secular or infernall Powers, for to effect this, Persecutours must first have destroyed all Congregations of Christian mankind, and by some impossible charme, all men must have agreed together to forget to day what they said and did yesterday : here neither transcribers negligence, nor particular innovating fancies of Heretiques, neither *adulter sensus*, nor *corruptor stilus* could *obscure veritate*, (*Tract. de Prescript*) none of such either negligences or cunninges could interrupt or out-clamour the truth.

6. Now what hath been here exemplified in two particular points, namely the Mystery of Christs Person, and of the Blessed Sacrament may and ought rationally to be extended likewise to the whole body of Divine Revelations, pertaining to the substance of Christian Religion, how abstruse, sublime, yea how seeming a speculative soever. What points more sublime, more speculative then those of the "Blessed Trinity, the equality and consubstantiality of the Son with the eternall Father, "the union and yet distinction of the two "Natures in one person, &c? And yet all these might and were continued in the Church, not so much by writings delivered, or Sermons

reiterated, as by the outward Practises of the Faithfull in their publique uniforme Devotions: Hereupon when troubles and contestations arose in the Church about those Mysteries, and thereupon Synods assembled, the severall Bishops being demanded, how they had been instructed in them each one respectively in their Diocesses, they had no need of streining their wits to find out the sence of obscure passages of Scripture concerning such Mysteries, or to invent wayes of reconciling Texts seemingly clashing together: they might say, for example concerning the article of the Blessed Trinity, we following the instructions and practises of our Predecessors do baptize in the name of the Father, Son and Holy Ghost, and in our Devotions we pray unto, give thanks, glorifie each of these three persons in the same language, with equall expressions of duty, without preferring one before the other, thereby acknowledging their glory to be equall, their Majesty coeternall. So likewise for the *Consubstantiality* of the Son with the Father, the *union* and *distinction* of the two Natures, they might say, We adore onely one God, and yet we adore the Son with adoration equall to the Father, by which we acknowledge them both to be one onely God; We doe likewise celebrate and give thanks to the same Son of God for vouchsafing, being God, to take our Nature upon him & in that to dye, by his death redeeming us from sin and death eternall, Therefore we confesse two distinct Natures united in one Person, &c.

7. Now if such sublime Revelations might, and indeed were really conveyed not in formall

expressions of words and phrases, but, which was farre more efficacious, in the true naturall sense and importance of them uncapable of ambiguities by such a way of Tradition so impossible to be interrupted as long as Christians begot Christians, and so free from danger of corruptions, that they could not be feared, unlesse all Churches would conspire to alter their whole frame of Devotions; A thing they have been so far from intending, that at this day if wee compare all the Liturgies extant from *S. James's* (which ha's received testimony from above 600. Bishops in the second Councell of Nice) to *S. Basil's*, *S. Chrysostome's*, *S. Gregorie's* even to the present Roman Liturgy, adjoyning the Ethiopian, Maronite, Cophalte, &c. wee shall finde an admirable uniformity in all the substantiall parts, yea in many manners of expressions, to the very circumstances of Cressings, and postures, &c. although these Churches have had no communication together of many ages: How much more easily and perspicuously might other points of Doctrine relating to practise be continued in the Church? as Invocation of Saints to be our Intercessours, Veneration of Reliques, Images, &c. Prayer and Sacrifice for the Dead, a beliefe of a capacity in them to be eased and benefitted by such Prayers, &c. How was it possible that such Doctrines once delivered should be forgotten, being so visibly every Day by all persons acted in the Church? And if no such Doctrines were at first consigned and deposited in the Church, how was it possible they should so chance to meere in the Publique

Devotions of so many Churches and ages, among Persons not only strangers, but for a long time enemies to one another, yea enemies to such a point, that if they had not had irrefragable testimonies of the universall Tradition of such doctrines and Practises, the conformity of their adversary Churches would have beene an argument sufficient to have made them to relinquish such Practises and condemne them? Could the Heathen Græcians ever forget their pretended Deities *Bacchus* or *Ceres*, or the benefits supposed to have beene received by their means, though they had had nothing else to put them in mind of them but their *Dionysiac* or *Eleusinian* Mysteries? Or among the Romans did not the *Palilia*, *Suo veturilia*, *Ambarvalia*, *Lupercalia*, &c. keepe fresh in their mindes the Deities, in whose honour and ingratitude for whose favour those solemnities had beene instituted? How infinitely more securely and unfailably has almighty God provided for the continuance of Truth and Piety in his Church, since those Heathen-Solemnities were repeated but once a yeare in one City or Countrey, but Ours every day by numbers of people in all Countries, Cities and Villages?

CHAP. IX.

*A further demonstration of the firmnesse
of Tradition.*

Certain objections answered.

1. **B**UT it will objected, who knowes but there may, yea who can deny but there have crept in alterations even in these Liturgies and formes of Publique Devotions? For answer, It is confels'd there have, for the first Liturgies, as S. James and others ascribed to Apostolique Persons were brieve, simple, lesse ceremonious: and as the Church grew more large and splendid, so Gods service became more extended, solemne and majesticall. But that any substantiall part of Devotion, any expressions implying or instilling new-bred errors have been introduced into the publique formes of God's service, that is utterly denyed: And they that lay this imputation upon Gods Church are obliged to produce examples and visible prootes thereof, which it is impossible for them to doe with the hundreth part of that assurance that Catholiques by shewing those which are now extant of the Ancient Liturgies, by alledging irrefragable testimonies of the extreame punctuall curiosity of the ancient Fathers in exactly and unalterably preserving Tradition according to the Apostles direction, *Formam habe*, &c. Keepe the forme of sound words, will demonstrate the contrary. I cannot forbear on this occasion, among many other examples which may be produced to specifie

that extreame nicenesse of *S. Augustine*, shewing not only his care to deliver Traditionall truths themselves, but the termes also in which those truthes were conveyed to his times, *Ne me inep- tum putes*. Do not thinke me foolish (saith he to *Honoratus*, *lib. de util. cred. cap. 3.*) for using Greek termes, my chiefe reason is, because I have so learned these things by Tradition, neither dare I deliver them to thee any other way then as I have received them. So the same Father (*de quant anima cap. 34*) *Divinè ac singulariter in Ecclesiâ Catholicâ traditur*, &c. "It is a Doctrine divinely and singu-
 "larly delivered by Tradition in the Catho-
 "lique Church; that no Creature is to be
 "worshipped with an internall worship of the
 "Soule. For I doe the more willingly ex-
 "presse my selfe in these termes, because the
 "Doctrine was taught mee in the same. This hee sayes, because the word *Creatura* did not seeme so pure and proper a Latin word. From the like grounds proceeded those frequent speeches in Synods, which silenced all Hæreticall innovation, *Servetur quod traditum est*, and, *Vetus Traditio obtineat*, and, *Desinat incescere novitas vetustatem*, &c. "Let that which
 "is delivered by Tradition be observed. And,
 "Let Tradition prevayle. And, Let novelty
 "forbeare to oppole antiquity, &c. This care certainly was more curiously observed in the publique Devotions of the Church.

2. For prooffe whereof, besides the confronting the Ancient Liturgies of the Eastern and Southerne Churches, let Protestants, if they please, examine the Ages, against

against which they believe they have the justest arguments of suspicion of any other, viz. since the time of S. Gregory the Great. There are to this day extant his own Missals in Print, and Breviaries in Manuscript in severall Libraries, let them examine what changes such ignorant superstitious Times (as they thinke,) and so many wicked Popes (as they say, and not alwayes untruly) have made in these publique Devotions of the Church : They will blush certainly to have had the least suspicion in this nature of the Primitive Times, when they shall see evidently that in the Canon of the Masse there ha's scarce been one word altered for above these last thousand years, And in the Breviary not any that will afford them contentment answerable to their paines of comparing them.

3. Now whereas some Protestants demand (and particularly Mr. *Chillingworth*, in severall places) where are we to seek for these Traditions of which the Roman Church talkes so much ? where is the Cabinet and Magazine wherein they are stored ? And when will shee empty it that we may see all the treasure that Christ left unto his Church ? Hereto it is answered, that M. *Chillingworth* said well, that, *To say a secret Tradition is as absurd as to say a silent Thunder*, since Traditions are obvious to all Mens Eyes, and sound aloud in all Mens Eares, shining in the publique visible practice and profession of the Church: The Church is so far from pretending (as Protestants would faine seem to fancy) that she has certaine secret conservatories of these Traditions out

of which upon occasion she can draw some speciall ones to determine emergent Controversies, and much lesse that the Holy Ghost suggests unto her in time of neede any formerly vanished Apostolique Revelation; that whatsoever is not expressly in Scripture, or satisfactorily apparent in the publicly received professions and practises of the Church are not perhaps determinable as points of Faith, that is, as Traditionary Divine Revelations. In so much as some learned Catholiques are of opinion (how justly or no I examin not) that certaine Questions now ventilated in the Church, as concerning the Conception of our Blessed Lady, and some of the more subtile and scholasticall Controversies between the *Jesuites* and *Dominicans*, concerning Grace and Freewill, Predetermination and Contingency, &c. have not light enough either from Scripture, Tradition, or the publique Profession and Practise of the Church, so as to be capable of a precise decision, at least so farre as to make such a decision to become properly an article of Faith; unlesse perhaps such a one, as was that of the Councell of *Vienna* touching Grace infused into Infants in Baptisme; which is set downe in this forme. *Nos attendentes*, that is, “Wee heedfully considering the generall efficacy of the death of Christ, the which by Baptisme is applyed equally and indifferently to all that are baptized by the approbation of this Holy Councell, have judged that the second opinion is to be chosen as the more probable and more consonant and agreeing to the sayings of the Holy Fathers and of the moderne Doctors, which

“ which opinion asserteth, That informing
 “ Grace and vertues are as well conferred upon
 “ Infants in Baptisme, as on persons of ripe age.
 See *Clementin. de sam. Trin. & fide Cath.* And
 thus the Councell of *Basil* (Sess. 36.) determi-
 ned the point of the immaculate conception of
 our Blessed Lady, not as an article of faith in
 the present strict and proper sense, but, *tanquam*
doctrinam piam & consonam fidei, that is, as a pious
 doctrine and consonant to faith. See more in
 the learned treatise of *Franc. as Glara* called
Systema fidei, Cap. 35.

4. Indeed it cannot be denyed but that in
 some cases it is within the power of the Church
 to invent *de novo* some word or phrase proper
 to signifie and express a Traditionary doctrine,
 namely in contradiction to any Hæresie arising
 and opposing Apostolique Revelations, &
 shining in the publique profession and practise
 of the Church. So to condemn the *Arians* deny-
 ing the Divinity of our Saviour, the Fathers of
 the Councell of *Nice*, made choice of the
 terme *ὁμῶσι* & though new, yet answerable to
 the sense and notion of that mystery, which was
 received by Tradition in the Church, a terme
 directly and specifically opposite to the *Arian*
 Position. In like manner the Church of late
 devised a new, or rather borrowed of some par-
 ticular ancient Father the word (*Μετσίωσις*)
 Transubstantiation as most proper to expresse
 the notion which in all ages has been received
 in the Church concerning the Reall Pre-
 sence of the body of Christ in Blessed Sacra-
 ment, a terme which like the flaming two-edged
 waving sword of the Cherub cuts assunder on
 G. 4 all

all sides whatsoever new Heresies do, or probably ever shall devise to oppose that Mystery.

5. Notwithstanding some certaine Traditions there were which in the Primitive times were kept secret among the principall Ecclesiasticall Governours, as certaine sublime Doctrines, the ceremonious formes of conferring some Sacraments, of making the holy Chrismes, Oyle, &c. which seemes to have been done partly to gaine a reverence to the Clergy, as more neely approaching to the Divine Light, But principally not to expose such Mysteries to the scornfull and profane interpretation of the Heathens, or to the weak understandings of the ignorant, and not yet sufficiently instructed Christians, according to the practise of *S. Paul* himselfe, (*1 Cor. 12.*) who saith, *Sapientiam loquimur inter perfectos, Nec speake* (sublime) *wisedome among those that are perfect*: Hence those earnest adjurations in the writings of some very ancient Bishops, whereby they conjured others of their own rank, when they communicated to them certaine sublime mysteries to preserve in a deep secrecy what they so received; a memorable instance we have of this caution in the Books of *S. Denis Areopagite* (*Hier. Escl. 6. 1.*) Hence those disguisings of other Mysteries in Books which were to passe publicly abroad: Hence those sudden interruptions when they were ready to discover unawares somewhat above the capacity of their hearers, Pagans, or Catechumens. Frequent examples I could alledge out of *S. Epiphanius*, *S. Chrysostome*, *S. Augustine*, and others: But *Cui bono* in this place! Since

Since Paganisme has been utterly abolished, and meanes of instruction more common and promiscuous, especially since the invention of Printing (whether happy, or not it is doubtful) this cautelous reservednesse has beene out of use, perhaps with no little prejudice to the Church: in so much as nothing is reserved now in the breasts of the Church-Governours, even the anciently most secret Ceremonies are divulged to all Mens knowledge: So that now Tradition is far more loud and visible, then ever it was before, and no ground for Protestants to pretend to any suspicion that under a shew of Tradition the Church has a mind to exercise either Tyranny or cunning to gaine authority to her determinations.

6. Now from this generall Traditionary way of conveying Christian Doctrines, &c. it came to passe that many Fathers being assured of the truth and authenticknesse of such Traditions, and willing to assert them out of Scripture also, have interpreted many Texts, as containing such Doctrines, which either did not at all afford such a sence, or at least not necessarily, though perhaps the outward sound of the words might put a man in mind of such Doctrines: Examples of this are not a few, particularly in the points of Purgatory, Prayer to Saints, &c. So that whereas Protestants cry *Victory* when they can prove, or at least make probable that such Fathers have been mistaken in such interpretations, as if the doctrines thence deduced were confuted, in my opinion it is without any ground, since on the contrary the lesse

force that such Texts of Scripture have to convince such doctrines, the greater and stronger prooffe have such Traditions, seeing the Fathers, prepossessed with a beliefe of them from the publique practise of the Church, accounted them so apparent, that they thought they saw them even where they were not at all. And therefore, when the Church commands us not to oppose the interpretations which the greatest part of Fathers unanimously make of Scripture, I conceive she does not alwaies oblige Catholiques thereby to give the same sense to Texts which the greatest part of Fathers doe, but rather, not so to interpret any Text as to contradict the Traditionary doctrines believed generally by the Fathers upon this safe ground of Tradition, though perhaps not Logically enough deduced from such speciall passages of Scripture: so that though perhaps their commentaries there may be questioned, the doctrine in the commentaries ought to be embraced.

CHAP. X.

*The second preparatory ground: viz.
Occasion of writing the Gospels,
&c.*

1. **I**T may now be demanded, if this way of conveying Christian doctrines be so much clearer and safer than writing books, or any other way of transmitting recordes, to what purpose were the Evangelicall bookes written? and

and why were the necessary points of faith reduced into such a prescribed form in the Apostles Creed?

2. To say something for answer, and first concerning the Creed. The end why that was compiled seemes to have been to bring into a short and cleare abridgement the principall points of Christian Religion to be repeated at any ones initiation into Christianity by Baptisme, being as it were an enlargement of that forme of Baptising prescribed by our Saviour, viz. *Baptizo te in nomine Patris & Filii & Spiritus sancti* (Now in what sense, and in respect of what Persons in what State or Order the Creed may be said to contain all points of faith necessary to Salvation shall be shewd hereafter.)

As to our present purpose we may observe.

1. That the Creed seemes to be of a middle nature betweene written bookes and Orall Tradition: as a prescribed forme of words, so it approaches to the former: but as committed by all to memory and actually repeated at Baptisme and other publique Devotions, so it partakes much of the latter. 2. What extreame advantage Tradition has for its preservation beyond any writing, seeing the Creed after it was enlarged by partaking thereof has preserved it selfe from any variety or corruption all the Church over to this day. It is true indeed that insome Churches, viz. in *Africa* in the first beginning of Christianity there was a small difference, their Creed wanting these words, *Communion of Saints*, the sense whereof notwithstanding may probably be supposed to have been included in the Article concerning the

the holy Catholique Church, as may be observed in the Creeds extant in the African Fathers, *Tertullian*, *S. Cyprian*, *S. Optatus* and *S. Augustin*: Which difference it is not imaginable should have come by neglect or forgetfulness: it is rather probable that that Apostolique Person who taught Christianity first in those quarters, brought the Creed with that small defect; for the very first Creed of all seems to have been much shorter then that now current, as containing only a profession of Faith in the three Persons in the Blessed Trinity in whose names only Baptisme was administered: to which the Apostles or Apostolique persons might afterward adjoyn the other Articles following: which addition being made successively, it is possible some persons might carry away in their voyages into Africa the breifer Creeds before they were so enlarged.

3 In the next place, concerning the Occasion and end for which the books of the New Testament were written, we ought to consider the books of History apart from the others of Doctrine and Prophecy, as being distinguishable both in their occasion and end. For the Gospels therefore, the whole subject of them is a narration of severall passages of our Saviours Life, Death, Resurrection and Ascension; likewise some of the most considerable miracles which he wrought; a sum of the principall points of his Doctrine, both morall; and mysterious in parables concerning his Church, &c. Now though the memory of all these (excepting perhaps only the severall miracles, prophecies, &c.) as much as was sufficient for particular

particular persons, might and actually was in substance preserved by practical Tradition (as 1. the Mysterious and to us most usefull passages of his Life, &c. in the publique solemnities appointed from all antiquity, in the solempne Fasts & administration of Sacraments. 2. Morall duties in the publique Confessions, and most ancient Penitentiall Canons, Love-Feasts, &c. Yea some of them receiving force almost only from Tradition, as not being at all in Scripture, at least not so expressly as *Mr. Chillingworth* requires to points of necessity, as *unlawfulnessse of Polygamy, incestuous marriages* in some particular degrees, &c.) Notwithstanding it could not but be infinitely acceptable and satisfactory to all good Christians to be informed as particularly as might be in any thing that concerned *so Blessed a Master and Saviour*, and therefore were these divine books received with all imaginable reverence and joy, and preserved with all possible care, so farre as thousands willingly exposed themselves to Martyrdome rather then deliver them up to the fire; they were read in Churches, discoursed on in Sermons, illustrated by Commentaries, in a word esteemed divine and infallible by all Christians. But yet no generall Tradition has come to us that all that is necessary for all persons of all degrees, whether single or in Society to bring them to heaven is contained expressly in these Gospels: Which is a certaine proof that the ancient Church did not thinke so, or however that they did not think it necessary to thinke so, for no one thing generally thought necessary to salvation, but has bene conveyed

under that notion by Tradition orall, as well as writing, Besides, it is clear there is nothing expresse for assembling Synods, ordeining severall degrees of Ministers, no formes or directions for publike service, no unquestionable prohibition of *Polygamy, incest, &c.* So that although no doubt to some persons in some suddaine desperate circumstances there is in the Gospels to be found enough, yea more then enough of meere necessity, yea in any one of them, yea in two or three verses of any one of them: Yet therefore to deduce a generall conclusion *that all things simply necessary are contained in the Gospels,* is surely very unreaionable: and much more, thence to inferre a generall Conclusion, so as to make it the fundamentall ground of all Sects or Religion, and a sufficient excuse for that, which (if that Conclusion be not onely not true, but not so evident as that there can be no shew of contradiction, is a most horrible sinne, namely Schisme or Hæresie) this to me seemed to be somewhat that deserved a name bevond unreasonablenesse it selfe; and that joyned with infinite danger in a point of the highest consequence imaginable.

4. Now the same inconveniences will follow though the bookes of the *Acts, Epistles* and *Apocalyse* were added to the Gospels to make them altogether to be an entire perspicuous Rule of Faith without any need of an authoritative interpreter. For first, for the *Apocalyse*, it is a meere obscure Prophecy, and can contribute little or nothing to the instruction or discipline of the Church. Then the booke of the *Acts* though it relate some particulars of
our

our Saviour after his Ascension, as his Sending the Holy Ghost, &c. together with a very few passages concerning any of the Apostles, excepting some few yeares of Saint *Pauls* travells: yet it will prove but a very imperfect modell for setting of the Church in such a posture and with such qualifications both for doctrine and practise as unquestionable antiquity represents unto us the Primitive Apostolique Church. And la Jy for the Epistles of S. *Paul*, &c. it is confessed by all, and the Text it selfe justifies it, that those Epistles were never intended to be written as institutions or Catechismes containing an abridgement of the whole body of Christian Faith for the whole Church: For,

1. They were written only to some particular congregations, yea many of them to single persons, and no order is given to communicate them to the whole Church, I am sure no necessity appears that they should be so divulged.
2. They were written meerey occasionally, namely by reason that some particular False teachers sowed certaine false doctrines in some particular Churches founded by the Apostles, in the confutation of which Hæresies all the doctrinall parts of those Epistles are generally employed; So that if those Heretiques had not chanced to have broached those particular opinions, those Epistles had never beene written.
3. These Epistles especially of Saint *Paul* the most and the largest, are written in a stile so obscure, such intricacy of arguing, with such digressions interwoven, the Logickall Analysis is so extremely difficult, that that gift of interpreting was in those dayes a necessary attendant of the

the Apostles preaching, and I am confident that if an hundred men, and those generally of the same Sect and opinions, were appointed to resolve the order and method of *S. Paul's* arguing, there would not three of them agree for three verses together. Now upon these grounds, how improper such writings are to serve for the onely Rule of Faith (which even in *Mr. Chillingworth's* opinion must be so cleare and evident in points necessary, that there can be no rationall possibility of diversity of opinions, and by consequence no need of an authoritative interpreter) let him that can believe it; and let him that dare, put it to the tryall, when his soules eternall estate depends upon it.

CHAP. XI.

The third preparatory ground, viz. the clearing of the ambiguity of these words, necessary to salvation.

I. **T**Hese words (*'necessary to salvation'*) being applyed to severall objects and subjects admit of *Vid. Card. Perron. Ep. ad Casaub.* great variety in the application and use: therefore before they be affirmed or denyed of any thing, or to any person, he that intends to expresse his mind distinctly and to the purpose must necessarily and expressly before hand declare in what sence, to what degree, in respect of whom, and for what end such things are, or are not necessary.

2. There-

2. Therefore first for sorts of necessity, There is *necessitas medii*, when a thing is of it selfe necessary to salvation: and *necessitas præcepti*, when it is only therefore necessary becaule it is commanded. Again *necessitas fidei specialis*, that is, of things to be believed expressly and distinctly, as the Articles of the Creed: and *necessitas fidei generalis*, of things which some persons are onely to believe. Again, *necessitas actus*, that is of things to be performed by all, as Confession of Christs name, pardoning of offences, restitution, &c. and *necessitas approbationis* or *non contradictionis*, when men are at least obliged not to condemne certaine things, as vow of Virginity, Voluntary poverty, &c.

3. Then with respect unto objects or things necessary to salvation, some are so absolutely, that is, so as no circumstance of person, time or place, no ignorance, no defect how irre-mediabie soever can excuse the absence of such things: other things on the contrary are necessary only conditionally, which in some cases, to some persons may be excusable. Of the former sort, there are but extreamely few things necessary. For, for example, if a Heathen at the point of death upon an effectuall exhortation of a Christian should embrace in generall the Religion of Christ, not being able to attend particular instruction, nor perhaps actuall Baptisme, it is very probable that the onely believing of Christ to be the Saviour of the world, and relying upon him for the pardon of his sinnes, and profession of his resolution to obey whatsoever should appeare to him to have been

been Christs will though death should cut him off from a particular information in other doctrines of Faith, the Sacraments, particular duties of Christian morality, &c. would be sufficient to such a man to salvation. Of the later sort, viz. things necessary conditionally, it is impossible to tell how many or how few they are, till all conditions and circumstances be expressed.

4. In regard of persons, that is, necessary to one which is not to another, as more to a teacher than a Disciple; to a Governour, then to a person subordinate. Again, that is necessary to a Congregation, which is not to a single person, to the settling of a Church in good order, which is not to every Congregation: to the well-being of a Church, which is not to its simple being; some persons are obliged to know many things explicitly, which others are onely not to disbelieve, it being sufficient if they oppose them not, not necessary that they know them.

5. Having considered such an ambiguity and variety of things necessary (to which many other distinctions might yet be added) I presently judged that whatsoever was the reason that Mr. *Chillingworth* thought it not necessary to make a distinct application of these severall kindes of necessity according to the exigence of the objects and persons; whether it was neglect or want of memory, or whether intending onely to repell his adversaries present objections, he thought fit to say no more then he was for that purpose necessarily obliged: What ever was the cause, I am sure that for want of such

such a distinct application, whatsoever he has said to confirme his maine position is little to the satisfaction of any third person, as, I thinke, shall presently be demonstrated.

CHAP. XII.

After what manner I judged it necessary for my purpose to examine Mr. Chillingworth's reasonings and arguments.

I. **T**H is preparatory grounds being thus premised, way was made for the nearer approach to the examination of Mr. Chillingworth's reasons and proofs before alleged, for the maintaining of the maine foundation of all Schisme, viz. *That the Scripture, yea any one Gospel, contains in it expressly all things necessary to salvation, either for belief or practise.* In the examination whereof (as likewise of other Protestants grounds which follow, and are set downe and prosecuted more clearly, more subtilly, and I am sure more to the satisfaction of English Protestants, by Mr. Chillingworth, then by any other) I must professe that my intention is not to consider Mr. Chillingworth's discourses as precisely opposed to his adversaries, for I have neither the vanity to believe that so-learned and practis'd a Catholique-controvertist should be willing to accept of any one, and much lesse of such an ignorant Neophyte as my selfe to defend his excellent booke; neither

neither have I the impudence without leave from him to undertake such a taske : But since upon mine owne knowledge Mr. *Chillingworth* believed that his booke, as concerning the Positive grounds, contained as much as any Protestant could reasonably say ; so for the destructive part, that it was an unanswerable conviction not onely of what his adversary in particular had said, but of what any Catholique could alledge concerning either the Rule of Faith, or Judge of Conteoverfies : Seeing likewise I found it not onely very reasonable in it selfe, but absolutely necessary for me, considering the condition in which I then was, for finding repose unto my mind to inform my selfe, not what some particular learned Catholiques taught to be their sense of the Churches beliefe in these points (for that would have been a labour insupportable to me, who was much pressed with a desire to be no longer alone without any Church to joyne withall) but to enquire what the Roman Church her selfe believed, and in what language, and with what latitude She her self expressed her thoughts and beliefe : Upon these grounds I conceived it requisite to exact and apply M. *Chillingworth's* positions and arguments to the simple doctrines and decisions of the Catholique Church ; Resolving that if I found that what She said, and in the latitude that She expresseth her self, was just and reasonable, and withall able to stand firme notwithstanding any of Mr. *Chillingworth's* oppositions, to rest contented therewith ; For, for the present it would be happiness enough for me to get onely within the precincts

cincts of a Church, though no farther then the door-keepers place, I might afterwards, if need were, at leisure make choice there of what ranke or company I would range my selfe unto.

2. Coming therefore to the consideration of M. Chillingworth's conclusion, together with the reasons and proofes of it which he beleived of force sufficient to destroy the doctrine necessarily to be believed by all Roman-Catholiques, I must needs say that this his Conclusion, (*The Scripture containes all necessary points of beliefe and practise, and the Creed all necessary points of beliefe*) is so expressed, that in severall respects it may and ought to be assented to by any Catholique: For (as I shewed before) if the word *necessary* in respect of the object, relate to necessity absolute, and in respect of the subject, to any person though considered in a desperate estate for want of means or space to inform himselfe further, then not only the Scripture, or the Creed, or one Gospell, but perhaps this one verse in a Gospell. *This is eternall life to know thee the only true God, & Iesus Christ whom thou hast sent,* may be instruction sufficient to salvation: and so arising proportionably to other circumstances, in respect of other single persons more truths and instructions are necessary, and more yet to persons enjoying sufficient means to information, to Clergy-men, to Congregations, to well-ordered Churches. Besides, if the same Conclusion be considered in another sense (without taking the expression) a sense obvious enough, not improper, in which among other ancient Fathers

Fathers S. Aug. explaines it as he was before quoted cap. 38. viz. that the Scripture here (as likewise the Creed) is to be taken as joyned with the Churches authority, to which, saith hee, we are expressly referr'd in Scripture, then it not onely conteines whatsoever is necessary to salvation in some qualified degree of necessity, and to some certaine persons considered in some certaine circumstances, but likewise in the most exalted importance of the word necessary, and to all persons considered either as single, or in actuall Communion &c. Lastly if the same Conclusion be so understood that the words of Scripture may be (I doe not say, supplied, but even) interpreted by the Tradition of the ancient Church and authority of the present, so many Catholiques will subscribe to it.

3. This conclusion therefore being so variously applicable, and by consequence capable of being orthodox or erroneous according to severall applications : in the next place I was to reflect upon my present condition, to try whether it befitted mee or no. Now for the present I was in quest of a Church, that Church wherein I had been bred e're this time being almost ready to expire : I lived in an age wherein there was no want of meanes of learning and instruction, even to excesse, for the overmuch light made many men too too wanton and curious ; I had been bred after such a manner that I was capable in some reasonable degree not only of information, but likewise of an ability to judge what instructour could approve himselfe to be the fittest to be followed and

and beleived, and for that purpose I endeavoured all I could to free my mind from all prejudices and partiality : in these circumstances, two parties invited me to their communion. (and a Communion some where or other I knew was necessary :) The one said, You may without inevitable danger perhaps take your choice of either, but certainly your best and safest way is to come to us, for we will propose to your beleife nothing but the acknowledged written word of God, and that wee have for this hundred yeares beleived to conteine all things necessary not only for your salvation, but any mans else : You shall have the satisfaction to bee freed from all visible authority interpreting that Word, The Spirit will teach you to interpret it as truly as wee doe, for otherwise we shall not suffer you in our Communion. The other party on the contrary protested aloud, that if I joyned not with them I was utterly lost ; that they would propose to me nothing but Divine Revelation contained not onely in bookes written, but Traditions unwritten ; both conveyed by the same hand and with the same authority, and therefore if either, both to be received ; that the former inviters were a new faction for worldly interests divided from the whole world, and apparently from a Church, which had continued ever since Christs time in an un-interrupted succession of instructors and Doctrine, of Teachers appointed for Guides not onely by testimonie of all ages, but likewise of the same Scriptures upon which their adversaries pretended to ground their Schisme ; that these Guides had

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Continually preserved the Church in a perfect unity of belief; whereas the other party within one age that they have appeared, have been torne into near an hundred Sects, All of them with equally-no Justice pretending to the same Rule, and with the same Rule fighting with one another without the least effect of union, not one controversy among them having been to this day cleared.

4. In these circumstances coming to the examination of this fundamentall ground of Protestantisme *That the Scriptures containe all points of belife and practise necessary to salvation*, I found it necessary, without any change made in the words, to apply the termes *necessary to salvation* not to one or more persons ignorant, destitute of meanes of knowledge, and in some particular unavoydable exigence, but to my self considered in the conditions before mentioned, yea further, to all Christians in generall, and to the exigence of Churches well ordered and settled, as on all sides they pretended to be: And having done thus, I found that no Antiquity ever delivered this Conclusion in so large a sense; yea on the contrary that generally all Antiquity protested against it: I found that no reason could require that *writings* evidently intended for sepeciall uses, and confuting three or foure Heresies should be made use of, or however should be accounted sufficiently and expressly convictive against Opinions not named in them, and not then thought upon by the Antiquers, *as if they had been entire Systemes of Christianity*: In a word, I found that after I had applyed this conclusion to the present use

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and Hypothesis, the arguments and reasons produced by Mr. *Chillingworth*, &c. did not evince or conclude that which would give me, in the case I was, any satisfaction at all: especially considering that if the Protestants had gained the better in this particular concerning a Rule, yet I should be far from being at rest in their Churches, unless they could further demonstrate, that the Scripture contained all these things so expressly and clearly to all eyes, naming those particular necessary doctrines in contradiction to others unnecessary, or but profitable, or perhaps requisite only and applying them to the persons respectively to whom they are necessary, and all this after such a manner that no honest reasonable man could remaine in doubt, or be in danger of quarrelling with others (a thing which mine owne eyes confuted, since I apparently saw earnest contentions and separations about points not only by my selfe, but by the whole Christian world for above thirteene hundred years together esteemed necessary, And since by my small reading, I had found that there was not one Article of the Creed which had not been questioned and contradicted) Or unless they could demonstrate that there was no particular point at all necessary; Or lastly that there was some visible authority to decide unappealeably what was to be acknowledged for the true sense of Scripture, and in it, what was only true, what usefull, what requisite, and what necessary: But these were conditions such as that the Protestants had not confidence enough to promise

the former, and they were too proud and confident of themselves to allow the latter.

CHAP. XIII.

An answer to Mr. Chillingworth's discourse and reasonings premised before his proofes out of Scripture.

1. **B**Ut to come at last to Mr. Chillingworth's reasons and quotations out of Scripture to prove that all things necessary to salvation are not onely sufficiently contained in the bookes of Scripture in generall, but even in any one of the Gospels, mentioned before cap. 26. And first for the examination of that which he layes as a ground of his enforcing the said quotations, viz. "That no man ought to be obliged upon paine of Excommunication to believe any thing, but what God hath revealed to be necessary to eternall salvation, which is the substance of the New Covenant made by God in Christ, concerning points of necessary beliefe, and precepts of necessary Evangelicall obedience. His reasons being, "Why should any error or ignorance exclude him from the Churches Communion, which will not deprive him of eternall salvation? "Why should men be more rigid then God? &c.

1. In stead of answering to this, I acknowledge the foundation to be very substantiall, and the Reasons very concluding. Onely I must take leave

leave to explaine one phrase in this discourse, viz. Things which are of the substance of the New Covenant: For if his meaning be, that onely those things are necessary to be believed explicately which are essentiall substantiall parts of the New Covenant, and that directly and of their owne nature, I must then deny it; and so does himselfe elsewhere, although in this place that which followes in consequence to this foundation does seeme to require such a sence of the words. And to prove the reasonablenesse of my denyall (he being now unfortunately dead) I desire any Protestant to resolve these questions, "To believe that our
" Lord was descended according to the flesh
" from *Abraham* or *David*, is it of the substance
" of the New Covenant directly and of its own
" Nature? We shall both of us answer, No. Nor by consequence is it necessary to salvation to know or believe it. I aske then further: "But
" suppose a man finde, that proposition expressly in Scriptures sufficiently proposed to
" him and acknowledged to be the word of
" God, is it not then necessary to salvation to believe it? I will answer againe as both of us should doe, Yes, without any question: the reason being evident, because though to believe Christ to be the Son of *Abraham* be not in it selfe of the essence of the Covenant, yet to believe that whatsoever God sayes is true, is: and by consequence an accessory may by some circumstances be made essentiall, and, "a man
" may come to be damned for not believing
" that, which without any the least prejudice to
" him he might never have known or heard of.

So likewise, for any one who believes, that the Church is the depositary of divine Revelation, and that she is endued with authority from Christ to command things though in themselves not necessary, yet such as she thinkes helpfull to piety; for such a man I say to refuse to believe the unlawfulness of Rebaptization (for example) acknowledged by the whole Church both in her universall practise and profession, that it was a Tradition unwritten which came from the Apostles, and confirm'd by the authority of a lawfull Councell: or againe to refuse to abstaine and fast in Lent, Fridayes, *Quatuor-Temporibus*, &c. the Church commanding him: both these refusalls (though the former be of a doctrine of it selfe not of the essence of the New Covenant, and the later, of an action little more then circumstantiall) are mortall sinnes, and the Church may justly excommunicate, and by consequence God will assuredly condemne such as persist, obstinately in such refusalls; And this for a reason more effectually then the former, because namely obedience to the Church is not onely commanded expressly in Scripture (as in the former case) but commanded under this very penalty of Excommunication (which the former was not) for saith our Lord, *If any one heare not the Church, let him be to thee as a Heathen and a Publican.*

3. But to proceede, Mr. Chillingworth to prove that this New Covenant is entirely contained not onely in the whole Scripture, but also in the foure Gospels, yea sufficiently even in any one of the foure, he first alledges these reasons, "Because, saith he, the Evangelist's
"having

“having a purpose to write the Gospell of
“Christ or new Covenant, no reason can be
“imagined that they, who have set downe ma-
“ny passages unnecessary, should neglect any
“necessary: for what a negligence must this
“needs be? such an one surely as no man in
“these dayes undertaking the same designe
“would commit. Besides, with what truth could
“they stile their bookes the Gospell of Christ,
“if they were onely a part of it?

4. Hereto I answer, that if by the Gospell
of Christ he had meant the story of the life, acts,
discourses, sufferings, death, Resurrection
and Ascension of our Saviour (as I mentioned
in my preparatory grounds) I should willingly
grant that the foure Evangelists joyntly have
written the Gospell of Christ entirely, not
omitting any passage thereof necessary, or
very requisite to be known: I say the foure
Evangelists joyntly, for of each severally I
cannot say so: For, for example, S. *Marke*
(either because S. *Mathew* had done it sufficient-
ly before, or for what other reason I will not
trouble my selfe to divine, but) S. *Marke* “omit-
“ting the Incarnation of our Lord of a pure
“Virgin, his birth, and all things that follow-
ed till he was thirty yeares old, begins his Go-
spell with S. *John Baptists* mission to preach: now
I suppose these Mysteries omitted by S. *Marke*
are at least in a high degree requisite to be
known and believed generally; yea I will adde,
necessary; since they are expressed in the Apo-
stles Creed, as short as it is: yet not necessary ab-
solutely and indispensably to every person in
what state soever, but only to those that live in

the Church, much more to persons of ability and parts, yet more to Teachers, and most of all to Congregations and Churches: and if so, then that which Master Chillingworth would conclude from hence, cannot be satisfactory in this controversie, among such persons, and Sects, and at this time, as I shewed before. So likewise the *Evangelist*, S. *John*, besides almost all the miracles, Sermons and parables mentioned by other Evangelists, omitt's the *Blessed Sacrament*, and the Story of our *Saviours Ascension*. Now I desire any Protestant to say whether (what ever would become of some particular person ignorant of these things by an excuse of an impossibility of instruction) a man living, as now, in sufficient light, and much more one obliged to be a teacher of others could be saved with ignorance of these things omitted by S. *John*? I further desire him to say whether a society of men desiring to be joyned and ordered so as to be made a Christian Church, if they had onely S. *Johns Gospell* for their Rule and patterne, yea though they had all the foure *Evangelists*, yea all the *Evangelicall writings*, whether they could settle themselves according to the frame of the *Apostolicall Churches*, with the same orders, *Liturgies*, *customes*, &c. as apparently were in the Ancient times universally, while some writers lived, who might have seene the Apostles themselves? If not, as it is most evident that not: I aske, whether those Churches were so settled by the free liberty and fancy of the Apostles, so as it had been no great matter though they had ordered them any other way? or whether
by

by the expresse command of Christ, either immediately, or by the intervention of his *Holy Spirit*? By the latter way, no doubt: and by consequence some thing necessary for the frame of the Church, because commanded by Christ, is not contained in the Evangelists, neither severally nor together, no nor in union with all the other Evangelicall writings.

5. Againe, our Saviour in his life-naturall among them told his Disciples that "he had many things to tell them, but he would not tell them then, because as yet they were not able to beare them; But when the Paraclete, the Spirit of truth came, they should then be fully instructed. Now will any man say that all these *many things* were unnecessary? no certainly, on the contrary they were of such extraordinary great moment, that the Apostles themselves could not then beare them. Or were these so weighty things written in the Gospels, where our Saviour sayes he would not discover them? If not there: can it appeare that S. Luke had a designe to set them all downe in the booke of the *Acts*, where his principall designe was to write some passages especially of S. Pauls Travells onely, and that during the time that himselfe was a witnesse? Lastly, (for as for the *Revelation* that being nothing but obscure Allegory or Prophecy, needs not therefore to be enquired of about this matter) is it likely that a few *Hæretiques* broaching certaine errours, which caused the writing of almost all the *Epistles*, should light so fortunately for us as to give the Apostles occasion in confuting them to publish all those *many things* which our Savi-

our would not tell them in his life time?
Credat Iudæa.

CHAP. XIV.

*Answer to the Texts produced by Mr.
 Chillingworth out of the Gospells of
 S. John and S. Luke.*

1. **A**S for those passages produced by Mr. Chillingworth out of the Gospells, and, as he thought, fully to his purpose, and first to that taken out of the conclusion of S. Iohns Gospell, where it is said, "these things were written" "that ye might believe in the Sonne of God," "and that believing ye might have life. Besides the former demonstrations that S. Iohn writ onely of our Saviours life and death, and even therein omitted many things of extreame moment, which are mentioned by the other Evangelists, and all things revealed after Christs Ascension by the Comforter, which were far from being unnecessary: And besides the so necessary distinction of things necessary in respect of the object and subject so oft apply'd before; I answer particularly to the phrase of this quotation that it does not prove that these things alone are sufficient for such an effect, but onely that these are some of the principall ones necessary: For it is ordinary in Scripture to ascribe the effect of a concatenation of causes to some more especiall ones alone, either thereby to shew the extraordinary vertue and necessity of them above the rest, or to

ima.

imply that such vertues cannot be, at least in perfection, alone, but are alwaies accompanied with the rest. So our Saviour (*Mat cap 5.*) promises Beatitude to each single Christian vertue, which indeed is the effect of them all meeting together. And so that speech of *S Paul (Rom. 10.)* is to be understood, "If thou shalt confesse
" with thy mouth the Lord Jesus, and shalt be-
" lieve in thy heart that God raised him from
" the dead, thou shalt be saved. And againe,
" Whosoever shall call on the name of the Lord
" shall be saved. Indeed nothing is more ordi-
nary in Scripture then such Phrases, I will therefore abstaine from an unnecessary mul-
tiplication of such passages, concluding this with two like expressions of the same Evangelist, the first in the same Gospell, *This is eternall life that they may know thee the onely true God, and Jesus Christ whom thou hast sent.* The other out of his first Epistle, which may with as good reason prove it self alone, even without the Gospell, to be sufficient instruction to salvation. *These things we write unto you that your joy may be full.*

2. To the double quotation of *S. Luke* in the Prefaces to his Gospell, and the History of the Acts of the Apostles, both in effect saying the same thing, namely that in his Gospell he had written *καθεξής* of all things that Jesus did or taught, it is already answered. And besides that this speech is hyperbolicall appears not onely from *S. Johns* Gospell, which relating both the facts and speeches of our Saviour, speaks notwithstanding, but very briefly and of a very few things mentioned by *S. Luke* or any other Evangelist: but likewise from

another passage of the same, *S. Luke* immediately following the quotation out of the *Acts*, where he sayes that during the forty dayes that our Saviour remained on earth from his Resurrection to "his Ascension he appeared to them" and instructed them in the things concerning "the Kingdome of God, very few of which instructions are mentioned by *S. Luke*.

CHAP. XV.

An answer to twelve Questions of Mr. Chillingworth, in pursuance of the former Quotations.

1. **A**S concerning the twelve Questions which I said before (*cap. 16.*) that *Mr. Chillingworth* adjoynd to these Quotations to the end to presse the force of them more efficaciously as thinking them unanswerable, which notwithstanding I found nothing at all difficult, I will according to my promise set them downe in order, and adjoyne to each an answer.

2. To the 1. Question therefore, viz. "Whether *S. Luke* did not undertake the very same thing which he sayes many had taken in hand? I answer, Yes.

To the 2. "Whether this were not to set forth in order a declaration of those things which are most surely believed among Christians? I answer likewise, Yes. But then I must adde, not all those things but the principall; and the principall onely among those

those which concerned our Saviour in Person while he lived on earth till his Ascension, as all the Evangelists expressly say: for a further proof whereof I add this, It will not surely be denied but that among the Mysteries of Christianity that of *Pentecost* holdes a principall place, at which time was the Sealing, as it were, of the Apostles Commission by the Holy Ghost visibly descending and enabling them to performe that for which our Saviour was borne, preached, prayed, wrought miracles, dyed, rose againe and was glorified, that is, the promulgation and propagation of the Evangelicall law (as the Jewish Pentecost was appointed to commemorate the Promulgation of the Mosaicall law:) Surely then this Mystery is a principall one, and necessary to be believed and commemorated, at least by most Christians: capable of instruction, however by a well ordered Christian Church. Yet meerly because this Mystery of the descent of the Holy Ghost hapned ten dayes beyond the time that all the Evangelists fixed to their Gospels not any of them relates it: far was it from them to agree in the omitting of it upon this opinion that it was not necessary.

To the 3. Question, viz. "Whether the whole Gospel of Christ, and every necessary doctrine of it were not surely believed among Christians? I answer, Yes. Yea more, that not onely the Gospel, that is, the Historicall narration of Christs life, Sermons, &c. but whatsoever the Holy Ghost afterward taught & ordered in the Church, was the object of Christian faith, as pertaining to the Gospel, that is, the New Covenant.

To

To the 4. "Whether they which were eye-witnesses and Ministers of the word from the beginning delivered not the whole Gospell of Christ? I Answer, Yes, in this sence, that all this Gospell, as far as concerns our Saviours personall actions and passions during his abode among men hath been delivered sufficiently in the *Μοϋσεωσαγγ* by the foure Evangelists all together; but in particular, *S. Marke* omits the Incarnation, birth, &c. of Christ *S. Iohn*, the Lords Prayer, the Blessed Sacrament, &c. very substantiall things in Christian Religion surely.

To the 5. "Whether *S. Luke* doth not undertake to write in order those things whereof he had perfect understanding from the first? I answer still, Yes.

To the 6. "Whether he had not perfect understanding of the whole Gospell of Christ? I answer, Yes: yea more, that if by the Gospell of Christ we mean, as he does, the story of Christ, he could have added many more particulars, not unconsiderable, if he had pleased, and if he had not thought that that which he did write was sufficient for his purpose, and many more particulars, yet he could have written of the Gospell of Christ, if by that he meant Christian Religion in generall.

To the 7. "Whether he doth not undertake to write to *Theophilus* of all those things wherein he had been instructed? I answer, Yes, keeping within the limits of his designe.

To the 8. "And whether he had not been instructed in all the necessary points of the Gospell of Christ? I answer, Yes, viz understood as before.

To

To the 9. Whether in the other Text (of Art. c. 1.) those words, all things which Jesus began to do and teach, must not at least imply all the principall and necessary things? I answer, *Yes*, keeping to his subject.

To the 10. "Whether this be not the very interpretation of your Rhemish Doctours in their annotations upon this place? I answer, *I know not*.

To the 11. "Whether all these Articles of the Christian Faith, without the belief whereof no man can be saved be not the principall and most necessary things which Jesus taught? I must answer by parcells. 1. I cannot assent to that, that no man can be saved without the belief of all these Articles, *viz.* contained in the Creed, of which he treateth in this Chapter: for I doubt not but some particular men in some cases and extremities may be saved without having received information of our Saviours being borne of a Virgin, of his being three dayes in the Grave, his Descent into Hell, &c. 2. I am assured that now Christians (having means of more sufficient illumination) are bound to believe more then the simple bare *twelve Articles of the Creed*; for the four first Generall Councils do much enlarge the signification of them, and besides propose other points, at least indirectly objects of our belief. 3. To the following words I answer that though those points were the principall and most necessary things, which Jesus taught, yet this makes nothing against Catholique doctrine. 1. Because many men are necessarily bound to know more then what is in it selfe simply necessary: and, 2. Our Saviour himself

himselfe sayes expressly that besides those points which himselfe taught them, there were others more sublime and surely necessary to some, which till the Comforter came, and enabled them further, they were not able to beare.

To the 12. and last Question, viz. "Whether many things which *S. Luke* hath written in the Gospell be not lesse principall, and lesse necessary then all and every one of them? I answer, Yes, and good reason for it; since his intent being to write a History and not a Catechisme, it was fit for him to relate (*grosso modo*) all things that Jesus said or did, whether necessary, or not: for as every circumstance and action of Christ (though worth the knowing) was not a mystery necessary to be related; so neither were all his words articles of Faith necessary both to be known and believed.

3. Whereas for a Corollary and Appendix to these Demands, *Mr. Chillingworth* adds this *Prosopopæa*, to his adversary, "When you have well considered these proposalls, I believe you will be very apt to thinke (if *S. Luke* be of any credit with you) that all things necessary to salvation are certainly contained in his writings alone: If his learned adversary would give me leave, I would answer; That truly I have according to the capacity of my weak understanding well considered these proposalls, and *S. Luke* is of very great credit with mee, and yet I doe not finde in my selfe any aptitude at all to believe that all things necessary to salvation, (that is, with respect to all men and all Churches as the present controversy requires) are

are certainly contained in his writings alone; and this for severall reasons before alledged: to which I will adde this one more for a close of this whole conclusion, viz. Because I judging Mr. *Chillingworth's* opinion to be very reasonable, that upon this *hypothesis* (that all things necessary are contained in Scripture) it must follow that they are contained there most clearly, expressly. and so as no reasonable honest man can doubt of the sense of them; I am notwithstanding most assured that no man can finde in S. *Lukes* writings expresse words sufficient to confute all Hæretiques that ever taught any thing destructive to salvation. It may be indeed so excellent a wit as Mr. *Chillingworth's* by the advantage of Logick and diligent reading of Fathers, &c. may out of S. *Lukes* Gospel draw conclusion after conclusion, and so at last infer propositions contrary to *Socinian doctrine*, for example: yet he should deny his owne principles, if he should call that doctrine a Hæresie, or so much as an error of the least danger, which contradicts perhaps the fifth or sixth consequence drawne from an Article of Faith it selfe. Let any man therefore for tryall take S. *Luke*, or all the four Gospels, yea the whole Bible, and I am perswaded he will finde it a more then *Herculean* labour out of all to frame such a Creed as [the] *Nicene* or *Athanasian*, and much more, all the points concluded in the four first Generall Councells, which truly I believe necessary to be believed, and I do not begin to believe so now, I was taught so when I lived in *England*.

CHAP. XVI.

The second Conclusion out of the Fathers, concerning a Judge of Controversies.

The Authours confession of his Willingness that his opinion against the Churches infallibility might appear to have been groundlesse.

II. Conclusion.

The second Conclusion out of the Fathers, &c. was this, viz. That it belongs alone to the Catholique Church, which is the only depositary of Divine Revelations, authoritatively and with obligation to propose those revelations, to all Christians, &c. to interpret the Holy Scriptures, and to determine all emergent Controversies; and this to the end of the world, in as much as the Church by vertue of Christs promises

*wisdom and assistance is not onely
indefeasible, but continually pre-
served in all truth.*

1. **I**N this conclusion there are severall parts,
as 1. "That the Catholique Church is
"the depositary of all Divine Revela-
"tions written and unwritten. 2. By conse-
"quence that it belongs to her to propound
"them to all persons. 3. That she has authority
"and that such as requires submission from all,
"not only to propound, but also to expound
"these Revelations, and finally to determine all
"emergent controversies. And 4. That this au-
"thority is sufficiently grounded upon the great
"promises of our Saviour made unto his
"Church. Now of these severall Propositions,
the two former not being questioned by me
when I was in *England*, I conceived it not sui-
table to my designe (which was a narration e-
specially of mine owne doubts and resolution
with as much brevity as possibly I could) to
fill paper with quotations of Fathers or other
proofes to resolve that of which I was resolved
before. My only scruple was concerning the
third and fourth Propositions; Or, to speake
properly, it was not a scruple, for I was on the
contrary fully resolved, and, to my thinking,
satisfied that there was not upon earth any vi-
sible authority that could so interpret Scrip-
tures or determine Controversies, as that all men
should be obliged necessarily to embrace her
interpretations and determinations; And there-
fore my purpose is to insist principally upon his

Archite&onirall controversie, not neglecting in the meane time to examine likewise the other propositions, but briefly and *quasi aliud agens*.

2. It may be believed, and, since this treatise is intended by mee for an *Exomologesis* or publique Confession, I will not forbare to confess it, that when the progress of my enquiry after a Church led me at last to take into debate even those grounds, of which before I had not the least scruple at all, namely, Whether, as the Roman Church professed, *there were extant in the world visible any such authority*, I could not free my selfe from so much partiality against my owne understanding, as to wish that it could be made appeare unto me, that there were to be found any tribunall whose decisions I might believe my selfe obliged to follow without any scruple or tergiversation: For then I should not onely in a moment be free from all scruples and doubts in particular points proposed by that authority, in which they would all be swallowed up; but likewise from a world of inconveniencies inevitably attending upon my position, viz.
“ That in doubts of Religion we had onely a
“ Rule of it selfe indeed infallible, but challen-
“ ged by all Sects, and no Judge to apply that
“ Rule when necessity required, every man be-
“ ing left to his own reason, at his own perill to
“ take heed that he wrested not that Rule accor-
“ ding to his owne interests or prejudices.

CHAP. XVII.

The Calvinists, &c. presumptuous renouncing of the Churches authority even in proposing of Scripture: And pretending to an immediate Revelation.

1. **B**UT before I proceed further to shew how and upon what grounds I found satisfaction in this point of the Churches authority, after which I could not long remaine unsatisfied in all other points beside: I have somewhat, though not much, to say concerning the first part of this Conclusion, namely of the Churches being depositary of divine Revelation. I do not remember that the Church of England hath said any thing of it, more then what may be inferred from those words in the 6. Article, "In the name of the Holy Scripture we do understand those Canonick bookes of the Old and New Testament, of whose authority was never any doubt in the Church. By which expression She seemes to make the Churches authority the onely ground that may ordinarily be relyed upon for the discerning which books are Canonick, and which not. And this Mr. Chillingworth acknowledges in severall passages of his booke.

2. But as for the Calvinist Churches in France (whether the Lutherans agree with them or no, I had not meanes to informe my selfe) I could
not

not without both indignation and shame read how they have declared their mindes touching this Point in their publike Confession of Faith ; Where, after the premising what particular bookes of Scripture they received as Canonically, they adde these words, *Nous reconnissons*, &c. that is, " We acknowledge these books " to be Canonically, and a most certaine Rule " of Faith, not so much for the commune " agreement and consent of the Church, as for " the Testimony and inward perswasion of the " Holy Spirit, which makes us able to discern " them from the other Ecclesiasticall books, upon which, although they be profitable, cannot " be grounded an Article of Faith. By which expression they do clearly tell the world, that their meaning is (not to ascribe to the assistance of the Holy Spirit this their beliefe, for generally all Christians doe acknowledge a necessity of such an influence upon the soule, whereby the understanding is perswaded to captivate it selfe to the beliefe, and the will inclined to the love and acceptation of all divine revelations proposed by the Church : But) that they have a new immediate, distinct revelation and testimony of the Holy Ghost inwardly informing them what bookes are Canonically and what not : And this not only more certaine then the testimony of the present Church, but likewise contrary thereto, inasmuch as thereby they renounce severall bookes: which the Church propotes as divine and Canonically.

3. Was it possible that reasonable men could write such things, and ever hope to finde any other men foolish enough to believe them ?

them? There seems to have been many persons conspiring to the writing, or at least the signing of this Confession: Had all these this testimony of Gods Spirit revealing to them, and so enabling them to judge and discern which particular writings are Canonically, and which not? And does this testimony (which certainly, if not falsely pretended to, is infallible) extend to all the particular passages and Texts in these books, without which the believing of the books in grosse would be uselesse? VVell, since they may say what they please without feare of being silenced, and so may all their Offspring; For what other way is left to silence him that sayes he has the Spirit, but only *Exorcismes*? Yet for those that wrote this Confession to say this both for themselves and in the name of all their faction to the worlds end, and this without consulting any of them to know whether they had received such an immediate revelation or testimony, and without pretending to such an eminent gift of Prophecy, as never was example of the like since the world began, this exceeds all wonder. Good Lord! to what strange times are we reserved, to see a Sect so numerous, so powerfull (as they have shewed themselves upon many sad occasions) and not one of them but is a Prophet? What a stupendious thing is this that there should not be found one Calvinist destitute of this so certaine, so divine a testimony, beyond the assurance of all Churches since Christ, and yet not one *Englishman* or *Frenchman* unlesse of that faction, nor any Christian that I know of besides that knowes any such

such thing of himselfe, or dares pretend to it? For surely if any one had it, some would professe it, since a man cannot have a Testimony, but he knowes he has it. This is a miracle beyond all that Christ and all his Apostles ever wrought in the Church. But is it not more probable, nay is it not beyond all probability most certaine, most palpable that all these men knowingly and wilfully deceive themselves, and would fain but cannot deceive others? Is not this apparently *lying against the Holy Ghost*? Why may it not as well be expected that in their next Confession (or rather, their Presumption) they should pretend (as at least most particular writers among them doe) for themselves and their heires a discerning infallible Spirit to judge of the sense of Scripture, as well as the books? Indeed, what may not be expected from such as having had a hatred to charity, and therefore no true love to the truth, God has justly given over to strong delusions to believe such palpable lyes?

4. But leaving these men miserably pleasing themselves in pretended inspirations, and by that meanes attributing to the Holy Ghost not only all their errours, but likewise their renouncing of Christian Charity & Unity, which is impossible as long as they take upon them to believe that it is from the Spirit that they have divided themselves from Gods Church both in opinion and practise: I will returne to my enquiry concerning the authority of the Church.

CHAP. XVIII.

Importance of the Controversie concerning the Churches authority.

Meanes for satisfaction in it abundantly sufficient in Antiquity.

This Controversie before all others ought to be most diligently studied by Protestants.

I. **P**ROceeding therefore for mine owne satisfaction to read the Fathers upon this argument, and resolving to read them as un-
partially as possibly I could, that is, silencing mine owne understanding, when it would interpose that no discourse or Rhetorique ought to have force against those demonstrations, which I thought I had against the Churches infallibility, or when it would invent forced senses to that world of passages which I found in the Fathers inconsistent with my pre-assumed assurance; Proceeding I say, in the best manner I could to the reading of the Fathers upon this point, I found that as this controversie was of so infinite importance that upon the decision thereof eternall peace or warre in Religion among Christians depended, the most wise and mercifull Providence had suitably furnished us with meanes of satisfaction in so important a point, infinitely more copious, evident and powerfull, then in any other besides: For in other speciall points of Controversie we must be content to informe our selves of the minde
of

of Antiquity therein onely by particular dispersed passages of the Fathers, commonly spoken *en passant*, they having no occasion ordinarily to combate with Heretiques about them: But in this businesse of the Churches authority I found Epistles, Treatises, Bookes, yea volumnes full of almost no other subject; I found (that I may here before the proper season declare the successe of so many moneths labour) that the maintaining of the authority of the Church against Heretiques alledging onely Scripture as a Rule, and disclaiming all Judges of that Rule but themselves as to themselves, had beene the businesse of many Ages, the principall employment of many the learnedst holiest Fathers of the Church: I found that such an authority of the Church had been a Tradition of all others most Universall, not any one booke of Scripture being so often testified of in Antiquity as this: I found that if this authority of the Church were not to be preserved inviolable, all Synods and Councils that ever were in the Church fell to the ground, yea more, became not only of no validity, but were to be esteemed the most unjust Tyrannicall conspiracies that ever were, as presuming without sufficient warrant to accuse, and anathematize whosoever opposed or accepted not their determinations even in such points as were not in Scripture at all, or at most onely there in consequence to their interpretation: Lastly, I found to my infinite satisfaction, and for which I thinke my selfe obliged to spend the greatest part of my life in glorifying Almighty God for it, a full, effectuell and experimental

satis.

satisfaction by acknowledging this authority, and suffering my selfe to be taken out of my owne hands, to be conducted by her that Christ had appointed for that office; in a word, I found, that that saying of *S. Hierome* was most true, viz. "That the Sun of the Church presently dryes up all the streames of error and Schisme.

2. For these reasons I cannot chuse but adjure all Protestants, especially English (who think satisfaction and repose of mind upon earth, and glory to be revealed in heaven to be things desirable) that, omitting, or at least deferring all particular disputes with Catholiques, they would in the first place without prejudice and partiality examine what the present Catholique Church sayes, and in what words Shee sayes it when Shee comes to declare her necessary doctrine concerning this her authority: and that having found what it is that Shee requires to be believed, they would (without altering her expression, and without applying thereto any particular Schoole-man's or Doctours interpretations, as by an obliging necessity to be subscribed to or received) compare what the Church defines, with what the Fathers & Councils do generally and purposely agree in: And if this method produce not in them the same effect, which, by the blessing of God, it did in mee, yet at least they will have this contentment, after an ingenuous, and, to my knowledg, not-much-by-them-practised way of examination, to conclude, that they finde that their owne single judgement and interpretation of Scripture deserves rather to be relyed upon
I and

and to be preferr'd above all manner of visible authority of all persons and ages, how sacred soever esteemed by others; they will either become Catholiques, or remaine in their own (then not very unreasonable opinion) Protestants still, but persons meriting from themselves the highest esteem for *infallibility* that the Church ever enjoyed since the Apostles times.

CHAP. XIX.

Passages out of Fathers concerning the Churches Authority.

I. **B**UT I will no longer defer the testimonies which Antiquity affords to the third Proposition contained in the second Conclusion forementioned, viz. of the Churches authority to interpret Scriptures and define Controversies. I confesse I might have contented my selfe, considering the superabundance, to omit single passages, when so many Fathers have written whole books to witnesse it, as Tertulian, S. Cyprian, S. Augustine, S. Hierome, S. Vincentius Lirinensis, &c. mentioned before; and whereas all Councils in whatsoever they have determined have virtually determined this, otherwise their determinations were to be esteemed any thing else but determinations. Notwithstanding I will not refuse the trouble of selecting a few passages more expressly declaring what at large most of the bookes wherein they

they are found, endeavour generally to prove, whether Logically and rationally or no, let the world judge, I am sure they proved it so effectually, that they have thereby utterly destroyed the Heresies that opposed them.

Let the first witness therefore be *S. Irenæus*, (*lib. 3. c. 4.*) "Where the Church is there is the Spirit (of God) and where the Spirit of God is there is the Church and all grace. *The same Father againe, lib. 4. c. 43.* We must obey those Priests that are in the Church: those that have succession from the Apostles, who together with Episcopall power have according to the good pleasure of the Father received the certain gift of Truth. And all the rest who depart from the originall succession, wheresoever they be assembled, to have suspected either as Hæretiques or Schismatiques or Hypocrites: and all these do fall from the truth. *Again, lib. 4. c. 62.* The spirituall man shall judge them that be out of the Church, Which Church shall be under no mans judgement: For to the Church all things are known, in which is perfect faith of the Father, and of the dispensation of Christ, and firme knowledge of the Holy Ghost teacheth all truth. *Again, l. 5. c. 4.* What if the Apostles had not left Scriptures, ought we not to have followed the Order of Tradition which they delivered to those to whom they committed the Churches? To which order many yeild assent, who believe in Christ, having salvation written in their hearts by the Spirit of God without letters or ink, and diligently keeping

“ ancient Tradition. It is easy to receive the
 “ truth from God’s Church, seeing the Apostles
 “ have most fully deposited in her as in a rich
 “ Store-house all things belonging to truth:
 “ For what! if there should arise any contention
 “ of some small questions, ought we not to have
 “ recourse to the most ancient Churches, and
 “ from them to receive what is certaine and
 “ cleare concerning the present question?

3. “ *Witness Tert. (de Prefer.)* Therefore we must
 “ not appeale to Scriptures, neither is the con-
 “ troverſy to be settled upon them, in the which
 “ there will be either no victory at all, or very
 “ uncertaine, &c. *Again,* Order did require
 “ that that should be proposed in the first place,
 “ which ought now to be onely debated,
 “ viz. Which of the parties is possessed of
 “ that faith to which the Scriptures agree,
 “ from whom, and by whom, and when, and to
 “ whom that discipline was delivered, by which
 “ men are named Christians: For wheresoever
 “ it shall appeare that the truth of the Christian
 “ discipline or Faith is, there will also be found
 “ the truth of Scriptures, and expositions; and all
 “ Christian Traditions. *Witness* Origen, Since
 “ there be many who thinke they believe
 “ the things which are of Christ, and some
 “ are of different opinion from those who went
 “ before them, let the doctrine of the Church
 “ be kept, which is delivered from the Apo-
 “ stles by order of succession, and remaines in
 “ the Church to this very day. That onely is
 “ to be believed for truth which in nothing dis-
 “ agrees from the Tradition of the Church.
 “ *And again,* in our understanding of Scriptures

“ we

“ we must not depart from the first Ecclesiasti-
 “ call Tradition, nor believe otherwise then as
 “ the Church of God hath by succession delive-
 “ red to us.

4. Witnesse *S. Cyprian*, (*de unit. Eccl.*) There is
 “ one head & one Source & one Mother, by the
 “ Issue of her fruitfulness copious: by her en-
 “ crease we are born, we are nourished with her
 “ milk, with her Spirit we are quickned:
 “ The Spouse of Christ cannot be defiled with
 “ adultery, Shee is pure and chaste: Shee know-
 “ eth one house and with chaste bashfulness keep-
 “ eth the sanctity of one bed. This preserveth
 “ us in God: This advanceth to the Kingdome
 “ the Children that shee hath brought forth:
 “ Whosoever divideth from the Church
 “ and cleaveth to the adulteresse, hee is sepa-
 “ rated from the promises of the Church: He
 “ cannot have God to his Father, that hath not
 “ the Church to his Mother. Witnesse, *Laſtantiuſ*,
 “ (*l. 4. c. ult.*) It is onely the Catholique Church
 “ that hath the true worship and service of God:
 “ this is the wel-spring of truth, the dwelling-
 “ place of Faith, the temple of God: into which
 “ whosoever entreth not, and from which who-
 “ soever departeth is without all hope of life
 “ and eternall salvation. Witnesse *S. Basile* and
 “ *S. Gregory Naz.* who (as *Ruffinus* (*Hist. Eccl. l. 2.*
 “ *c. 29.*) relateth took the interpretation of Scri-
 “ pture not of their own sense but from the Tra-
 “ dition of the Fathers. Witnes *S. Cyril of Jeru-*
 “ *salem*, (*lat. 18.*) The Church is called Catholique
 “ because it is spread over the universall world
 “ from one end to the other: and because it tea-
 “ cheth Catholiquely and entirely all doctrine

" which are to be known. Witnesse S. Am-
 " brose, Faith is the foundation of the Church :
 " for it was not spoken of the flesh of Peter,
 " but of his faith, That the gates of Hell
 " should not prevaile : His Confession over-
 " came Hell : and this Confession ex-
 " cludes many Hæresies : for seeing the
 " Church like a good Ship is beat upon by many
 " waves, the Foundation of the Church must
 " prevail against all Hæresies. *L. de incarn. dom.*
 " 5. " Witnesse (*Dom. in Psalm. 37.*) In the
 " Church the truth resides, Whosoever is seperated
 " from it, it is necessary that he speak false things.
 " Again, *Ep. 54.* The height of all authority,
 " & all the light of reason for the reparation and
 " reformation of mankinde consists only in
 " the saving name of Christ, and in his
 " only Church. *Again, (Ep. 56)* The supream Em-
 " perour of our Faith hath fortified his
 " Church with the cittadell of authority,
 " and by meanes of a few persons piously lear-
 " ned hath armed it with copious provisions of
 " unconquerable reason. That therefore to him
 " is the most right discipline, that especially the
 " weak should retire into this cittadell of Faith,
 " to the end that for their defence being placed
 " most securely, others should combat with most
 " strong reasons. *Again, (de util. Cred. c. 16)* if the
 " Providence of God doth not predecide over hu-
 " mane affairs, no care is to be had concerning
 " Religion. But if the severall variety of crea-
 " tures, which ought be believed to have flowed
 " from some fountain of most perfect beauty,
 " and by certain inward instinct doth exhort
 " both publicly and privately those who are
 " natu-

"naturally better disposed, attesting that God
 "is to be sought and worshipped: we ought
 "not to despaire but that there is some au-
 "thority placed by the same God, upon which
 "we raising and settling our selves as upon a
 "most firm basis, may be exalted up unto God.
 "Again, This is the providence of true Re-
 "ligion: this is commanded us from heaven,
 "this is delivered unto us by our Blessed an-
 "cestors, this is preserved even to these our
 "times: to be willing to disturb and pervert
 "this, is nothing else but to seek a sacrilegious
 "way to true Religion. Again, (*de unit Eccl. c. 19.*)
 "Neither thou nor I do read this evidently and
 "expresly (*viz in the Scriptures*) But if there were
 "to be found in the world any one endow'd with
 "wisdom and recommended by the testimony
 "of our Lord Jesus Christ, and if such an one
 "were consulted with by us touching this con-
 "troversie, we should in no wise doubt to ob-
 "serve whatsoever such an one should say unto
 "us; and this for fear of being judged to have
 "opposed not so much such a person, as our Lord
 "Jesus Christ himself, by whose testimony such
 "an one is recommended: Now Christ gives te-
 "stimony to his Church. Again, (*de Bap. l. 5. c. 23.*)
 "To speak the truth, the Apostles have prescri-
 "bed nothing concerning this, but this custome
 "ought to be believed to have taken it's origi-
 "nall from their Tradition, As there are many
 "things which the universall Church ob-
 "serves, the which in good right ought to be be-
 "lieved to have been delivered by the Apo-
 "stles, although they be not found in Scri-
 "pture. Again, (*lib. 4.*) That which the universall

“Church holds, and it is not ordeined by Coun-
“cels, but hath been alwayes reteined and
“observed is most justly believed to have been
“delivered no other way than by Apostolique
“Tradition, &c. We must observe in these
“things that which the Church of God
“observes: the Question therefore between
“you and us is, Whether of the two, Yours or
“Ours is the Church of God? *Againe*, To
“omit therefore this sincere wisdom which you
“will not allow to be in the Catholique
“Church: There are many other things which
“most justly keep me in her bosome, The con-
“sent of Peoples and Nations keep me there;
“The authority begun by Miracles, nourished
“by hope, augmented by charity, confirmed
“by Antiquity keep me there; The succession
“of Prelates ever since the Seat of *Peter*, to whom
“our Lord after his Resurrection committed the
“feeding of his sheep, to this present Episco-
“pate keep me there; And finally the very
“name of Catholique keeps me there, the which
“name this Church alone not without cause
“hath reteined among so many and great
“Hæresies, insomuch as when any stranger
“demands where the assembly is, wherein a
“man may communicate with the Catholique
“Church, there is not any one Heretique
“ha’s the boldnesse to shew him his Temple or
“house, &c. These so many, and so strong,
“and most deare tyes of the Christian name
“with good right retein a believer in the Catho-
“like Church, although that by reason of the
“slowness of our understanding, or want of
“merit in our lives, the truth doth not as
“yet

" yet shew it self unto us with perfect evidence.
 " *Again, the same Father in the same book, (ca 5.)*
 " I do not believe (*saieth he*) that *Manichæus*
 " is the Apostle of Christ, I pray you be not
 " angry, neither begin to give ill language :
 " For you know that I have resolved not to be-
 " lieve rashly any thing produced by you. I ask
 " therefore, Who is this *Manichæus* ? You will
 " answer, the Apostle of Christ. I do not believe
 " it. Now thou wilt find nothing what thou
 " shouldst say or do : for thou didst promise
 " me a science of truth, and now thou forcest
 " me to believe a thing that I know not. It
 " may be thou wilt read the Gospel unto
 " mee, and from thence wilt endeavour to
 " assert the person of *Manichæus*. But what
 " if thou shouldst light upon one that
 " doth not yet believe the Gospel, what wouldst
 " thou doe to him when he tells thee, I do not
 " believe ? And truly, I my self would not
 " believe the Gospel, were it not that the
 " authority of the Catholique Church moves
 " me. Now why should I not believe the same
 " persons saying to me, Believe not *Ma-*
 " *nichæus*, to whom I gave credence, saying,
 " Believe the Gospel ? Chuse what thou wilt :
 " If thou shalt say, Believe the Catholiques :
 " they move me to give no credence to you,
 " therefore if I believe them, I must of neces-
 " sity not believe thee. If thou shalt say, Doe
 " not believe Catholiques, Thou shalt
 " doe unjustly compelling me by the Gospel
 " to believe *Manichæus*, because the
 " same Gospel I believed upon the prea-
 " ching of Catholiques, But if thou shalt
 " say

"say, Thou didst well to believe the Gospell
 "upon the commendation of Catholiques, but
 "ill in believing them discommending Mani-
 "chæus: Dost thou think me so very a fool,
 "as that without any reason rendred I should
 "believe what thou pleasest, and dis-believe
 "what thou likest not? So that surely I doe
 "much more justly and warily, if because I
 "am already a believer I doe not forsake
 "the Catholiques to come over to thy partie,
 "unlesse thou commandest me not to believe,
 "but undertakest to shew me something
 "that may be known most manifestly and
 "apparently. Therefore if thou wilt afford me
 "reason, quit the Gospell: if thou holdest
 "thy self to the Gospell, I must hold my selfe
 "to those upon whose command I believed
 "the Gospell: and upon the same persons
 "commandement, I must by no meanes
 "believe thee. But if by chance thou
 "shouldst be able to find in the Gospell some
 "passage most evident concerning the Apostle-
 "ship of *Manichæus*, thou wilt thereby wea-
 "ken indeed unto mee the authority of
 "Catholiques, who command mee not to
 "believe thee: which authority being in-
 "validated I would no longer believe the
 "Gospell it selfe, because it was for their sakes
 "that I believed it. So that whatsoever thou shalt
 "alledge, will have no force with me. To the
 "same purpose the same Father, (*lib. de util. cred. c.*
 "14.) "Why should I not most diligently enquire
 "what Christ commanded of them before all
 "others, by whose authority I was moved to
 "believe that Christ commanded any good
 "thing

“thing? Canst thou better] declare to me
“what hee said, whom I would not have
“thought to have beene, or to be, if the belief
“thereof had beene recommended by thee to
“me? This therefore I believed by fame
“strengthened with celebrity, consent, Anti-
“quity. But every one may see that you, so
“few, so turbulent, so new, can produce no-
“thing deserving authority. VVhat mad-
“ness is this? Believe them [Catholiques]
“that we ought to believe Christ; but learne
“of us what Christ said. VVhy, I beseech
“thee? surely if they [Catholiques] were
“not at all, and could not teach me any
“thing, I would more easily perswade my-
“selfe that I were not to believe Christ, then
“that I should learn any thing concerning
“him from any other then them by whom
“I believed in him. *Lastly the same Father, (con-
“Cres. l. 1 c. 33.)* Although *(saith he)* there cannot
“be produced out of the Scriptures any ex-
“ample of such a thing, yet the truth of the
“same Scriptures is held of us in this matter
“when we doe that which pleaseth the whole
“Church, the which the authority of the same
“Scriptures doth commend, that because
“the holy Scriptures cannot deceive us,
“whosoever feareth to be deceived with the
“obscurity of this question, let him re-
“quire the judgement of the Church, which
“the Holy. Scriptures without any am-
“biguity doe demonstrate: to the end that
“because the Scriptures cannot deceive us,
“whosoever is afraid to be deceived by the ob-
“scurity of any question, may have recourse to
“the

“ the Churches judgement concerning it,
 “ the which (Church) the Holy Scriptures
 “ demonstrate without any ambiguity.

6. “ *Witnesse S. Vincentius Lyrinensis, (c. 2.)*

“ Inasmuch as all do not take the Scripture in
 “ the same sense by reason of it's profundity,
 “ but some on one fashion, some on another,
 “ so that almost as many senses may seem to be
 “ drawn from it as there are men: for *Novatianus*
 “ expounds it one way, *Photinus* another, *Sabel-*
 “ *lius* another, *Donatus* another, *Arius*, *Euno-*
 “ *mius*, *Macedonius* another, *Apollinarius* and
 “ *Priscillian* another, *Iovinian*, *Pelagius*, *Cele-*
 “ *stius* another, And lastly *Nestorius* another:
 “ For this reason to avoyd the labyrinth of so
 “ many contrary errors, it is very necessary that
 “ the line of Propheticall and Apostolicall con-
 “ ceptions should be drawn according to the
 “ rule of Ecclesiasticall and Catholique sense,
 “ or intelligence. *Witnesse lastly S. Leo*, It is not to
 “ be doubted but that all Christian observance
 “ is of divine institution, and that whatsoever
 “ is received by the Church into the custome of
 “ devotion doth come from Apostolicall Tra-
 “ dition, & from the doctrine of the Holy Ghost:
 “ who doth also now preside over his own insti-
 “ tutes in the hearts of the Faithfull, that
 “ all both obediently observe, and wisely
 “ understand them. *Serm. 2. de Ieiun. Pent.*

CHAP. XX.

Quotations out of Antiquity for the authority of Councells.

A contrary character of Heretiques.

I. **T**O the former quotations so expresse, so efficacious to assert the Churches authority in points of Religion, from which there lyes no appeale. I will adjoyne other testimonies of Antiquity to demonstrate the veneration given by all Orthodox Fathers to the Councells of the Church, their acknowledgement of their obliging authority, and how in obedience to them they submitted their owne particular opinions. Witnesse hereof may be either the Apostles themselves or Apostolique Fathers at least, in those most ancient Canons (whereto S. Clement also gives testimony) who appointed that
 “Bishops should twice in the year
 “keep Councells, and among
 “themselves examine the decrees
 “of Religion, and compose such
 “Ecclesiasticall controversies as
 “should arise? the first in the
 “fourth week after Pentecost, and the second
 “on the twelfth day of (Hyperberitæi) Octob.
 Witnesse S. Ignatius, (*Ep. ad Smyrn.*) “Do you
 “all follow the Bishop, as Christ did his Father. Without the Bishop let no man præsume
 “to do any of those things which belong
 “to the Church. The same Holy Father (*Ep. ad Policarp.*) “testifieth that it was the order in
 “his time that Synods and assemblies of Bishops.

Can Apost.

36. 37. &c.

Clement.

Const.

Apost. l. 2.

cap. 30.

“shops were frequently celebrated. Witnesse
Tertullian, (*cons. Psych. cap. 13.*) “In those
 “countrys of *Greece* there are assembled in
 “certaine appointed places Councells out of
 “all Churches, by which both things of higher
 “importance are agitated in commune, and
 “the representation of the whole Christian
 “name is celebraed with great veneration.
 Witnesse that glorious Emperour *Constantine*,
 in his Epistle to the Churches mentioned
 by *Socrates*, *Hist. Eccl. lib. 1. cap. 6.* where
 he saith, “Whatsoever is decreed in the Holy
 “Councell of Bishops, that is, universally to
 “be ascribed to the Divine Will. Witnesse
S. Gregory Nazianzen, (*Ep. ad Chelid.*)
 “Those that agree with *Apollinarius* say
 “that they were admitted by the Councell of
 “the West or Roman Bishop, by whom it is
 “manifest they were once condemned: Let
 “them shew this and we will yeild: for then it
 “is manifest that they assent to the true do-
 “ctrine, for it cannot be otherwise, if they
 “have obtained this. Witnesse *S. Ambrose*,
 (*de Fid. ad Grat. lib. 3. c. 7.*) who calls the decrees
 of the Councell of *Nice*, “*hereditaria*
 “*signacula*, not to be violated by the rash
 boldnesse of any man: And many expressions
 to the same effect are extant in *S. Hilary* in
 his booke addressed to the Emperour *Constan-*
tius.

2 Witnesse *S. Augustin*, (*con. Don. lib. 7. &*
con. Crescon. lib. 1.) “It is to us a safe
 “thing, not to rush forward in any rashnesse of
 “opinion concerning those things, which nei-
 “ther have been agitated in any Catholique-
 “National

“National-Synod, nor determined in any Oe-
“cumenicall : but to maintaine that with the
“assurance of a secure voice, which in the go-
“vernment of our Lord God and Saviour Je-
“sus Christ hath been strengthened with the con-
“sent of the universall Church. *And againe,*
“In the former ages of the Church before the
“Schisme of *Donatus*. (*Id. de Bapt. con. Don. l. 1.*)
“The obscurity of that Question (viz. con-
“cerning Rebaptization of Hæretiques) “com-
“pelled great persons and endued with great
“charity to dispute and debate among them-
“selves however without any breach of peace :
“In so much that in severall Countreys for a
“long time the decisions of severall Councells
“did vary and clash among themselves, untill
“in a Plenary Councell of the whole world that
“which was soundly believed, was without all
“manner of doubt confirmed. Again, (*Id. con.*
Parm Ep. lib. 2) “the question being whether
“Baptisme can be given by those men also
“who never have been Christians; we ought
“not to affirme determinately any thing there-
“in without the authority of a Councell so great
“as may be answerable to the greatnesse of the
“matter. But concerning those who are sepa-
“rated from the unity of the Church, there is
“no question at all but that they doe both
“reteine it, and communicate it, and that they
“do both perniciously reteine and perniciously
“communicate it without the bond of Peace :
“for this hath been already agitated, consider-
“ed, perfected and confirmed in the unity of
“the whole world. *And againe,* (*Id. de Bapt. con.*
Don. lib. 2. cap. 4.) “Neither durst we affirme
“any

“any such thing if we were not well grounded
 “upon the most uniforme authority of the
 “universall Church, unto which undoubtedly
 “S. Cyprian would have yeelded, if in his time
 “the truth of this question had been discussed,
 “and declared, and by a Generall Council
 “established. Lastly, (to omit many expresse
 testimonies of *Vincentius Lyrinensis*, *Facundus*,
&c.) the last witnesse shall be S. Gregory
the Great, (*Ep. 24.*) who professeth that
 “he receives and venerates the fower first
 “Generall Councils no otherwise then the
 “fower Gospels: as likewise that he doth in
 “like manner embrace the fifth Councell.
 This was the language of the Catholique Fa-
 thers, when they wrote many of them purposely
 upon this very Question: And besides these
 testimonies, other will be produced occasionally
 in the following discourse.

3. On the contrary, *Hæretiques* (as
 S. *Basile* observes) doe generally agree
ἀντιτεῖλαι τῷ τῶν Πατέρων θυσιαστηρίῳ
βῶμον, “to raise an altar in opposition to
 the altar of the Fathers. And *Vincentius Ly-*
rinensis, (*cap. 16.*) gives us a proper character
 of their Spirit and language, bringing them in
 thus speaking, *Venite o insipientes & miseri, qui*
vulgò Catholici vocamini, &c. “Come now O ye
 “foolish and miserable wretches, who are com-
 “monly called Catholiques, and learn the true
 “faith, which besides us no man understands;
 “which has lien hid for many ages past, but hath
 “bin of late discovered & made known: But you
 “must learne it by stealth and in secret, for it
 “will

“ will be delightfull unto you. So of old spake the Heretiques: Whether of late they have changed this stile, or no, yea how much they have changed this (to be accounted modest) language into a new one full of arrogance, pride and fury, will sufficiently appeare in the treatises Polemicall of *Luther, Calvin, &c.*

CHAP. XXI.

The doctrine of the Roman Church concerning the Churches authority.

The great and apparent reasonablenesse of it.

1. **I** will now subjoyn to the doctrine of the *antient Church* that of the *present Roman Church*, that being set in view the one of the other, we may better judge how well they resemble, or what unlikenesse there is between them. The substance of what the Church has defin'd concerning this point is contained in this decision of the Councel of Trent (*Sess. 4.*) viz. *Præterea ad coercenda petulantia ingenia, decrevit (Synodus) Ut nemo, &c.* that is, “ More-
 “ over to the end to restrain petulant witts,
 “ this Synod decrees, That no man relying
 “ upon his own skill, and wresting Holy
 “ Scripture to his own senses, shall presume to
 “ interpret the Holy Scriptures in matters of
 “ Faith and manners pertaining to the edifica-
 “ tion of Christian doctrine against that sense
 “ which

“ which hath been and is held by (*our*) holy
 “ Mother the Church, to whom it appertains
 “ to judge of the true sence and interpretation
 “ of Holy Scriptures, and against the unani-
 “ mous consent of Fathers, although such
 “ interpretations were never at any time to be
 “ published abroad. The substance of this de-
 cree is repeated in the *Bull* published by *Pius*
IV. concerning the *Oath of the Profession of*
Faith.

2. This decision, considered simply as the words import in their plaine direct sence, seemed to me so strangely reasonable and equall, requiring only due reverence to the *present Church*, and implying with a strange ingenuity and assurance a conformity with the doctrine unanimously maintained in the *antient Church*, that I could not believe but that some where or other I should find a far greater burden laid by *her* upon her childrens shoulders: for according to that information, which I received from the learnedst Doctours of Controversie among Catholiques (who for the most part doe dresse this point in *School-language*, and exalt that language to the utmost importance, deducing likewise the most rigid consequences from it) I thought the bonds & fetters wherein the *Roman Church* restrained all in *her Communion* were far more stringent and painfull, cutting even to the very bones; So that this newly discovered great equity of the Church made me suspicious, and thereupon inquisitive: therefore I searched my selfe, and begg'd of others to search for me into former Councells for somewhat more rigorous and unreasonable: and after all, I could

could not find in any *declaration* or *Canon* in any *Councell universally received* any higher or more hardly-to-be-digested expression of the *Churches authority*, then what is set downe in this *decree of the Councell of Trent*.

3. Then I perceived that it was that (as it fell out through mine own unwarinesse, to me unfortunate) word of *infallibility*, and that word understood by me in the most rigorous sence that the terme could import, that above all other things made me despaire of ever being able with a good conscience to enter into the *Communion of the Catholique Church*: And yet no such word could I find in any *Councell*, no necessity appeared to me, that either I, or any other Protestant should ever have heard that word named, and much lesse pressed upon us with so much earnestnesse and rigour as of late it hath generally been in disputations and bookes of *Controversie*. Against this word of *infallibility* that (so much by all English Protestants exalted) booke of Mr. *Chillingworth* especially combats, and this with too too great success, by reason that the *Author* makes his advantage of that word, affixing thereto a sence far more strein'd and exalted, then, I am sure, *Catholique doctrine*, yea or even his learned *Antagonist* doe require. Truly if Mr. *Chillingworth* would have thought it for his purpose to have proceeded with the ingenuity he professeth, and have examined how much latitude might have been allowed him in this point, concerning this expression of the *Churches infallibility* in her *Conciliary decisions*, he would have found that he had much lesse cause to triumph in the furious

ous batteries that he pretends to make against it. For first of all, the forecited Doctor *Veron* saith expressly, *That no mention is found of the word Infallibility in the decrees of the Councell of Trent,* nor any other received Councell, and by consequence according to the designe of his *Method*, that word cannot be, as of necessity, imposed upon any one: A *Method* commended & authorized by three *Generall assemblies of the Clergy of France*: without contradiction insisted on, and prosecuted more then 40. years together by him, both in Sermons, Disputations and writings, and the Author of it enabled to pursue it, both by *letters Patents of the King of France*, by the quality of a *Catholique Doctour*, and by *Episcopall Mission*. Againe, *Bellarmino* treating of the comparison between the *Infallibility of a Generall Councell*, and that of *Scripture*, gives the preeminence to *Scripture* in five severall respects, among which the third is, "That in
 " *Scripture* there can be no errour, neither in
 " points of Faith nor manners, nor likewise
 " whether any thing be affirmed pertaining to
 " the whole Church, or onely to some few or
 " one particular person, whereas Councells may
 " erre in particular judgements. *And the fowrth,*
 " That in *Scripture* not only all sentences, but al
 " and every single word belong to Faith, whereas
 " in Councells neither the disputations pre-
 " mised, nor the reasons added, nor illustrations
 " nor explications adjoyned doe belong to
 " Faith, but only the simple naked *Decrees*, and
 " not all those neither, but only such as are pro-
 " posed as of Faith, &c. Hereto may be added
 that even those *naked decrees* also are not alwayes
 neces-

necessarily to be understood according to the
 latitude of the significations of the words and
 expressions in themselves, but onely so far as
 they are intended to contradict the speciall
Heretic condemned by them. Hence that *famous*
Carmelite, who modestly disguises himselfe un-
 der the common title *Salmanticensis* (the mira-
 cle of this age both for subtilty, perspicuity, and
 profound solidity of judgement, in that part of his
 Theological discourse, where he treats largely of
 Angels) being to answer an Objection out of the
 Council of *Lateran*, bath these words, *Ad digno-*
scendū an aliquid sit definitū ab Ecclesia, &c. " that
 " is, To be able to give a judgement, whether
 " any thing be defined by the Church, we must
 " (as *Cajetan* well observes) attend unto the er-
 " rors, which the Church proposeth to condemn,
 " and not to those things, which shee speaks in-
 " cidently, for such things doe not remaine
 " defined, neither is it erroneous in Faith to
 " opine against them. Now the intention of the
 " Council of *Lateran* in that decree was only to
 " exclude the error of *Origen*, who affirmed,
 " That this visible world was not (*per se*)
 " directly intended by God, but onely occasi-
 " onally and by accident, to be a prison in
 " which the Devills should be punished: and
 " hereupon the Council defined, That it was
 " Gods pleasure and will directly and out of his
 " primary intention, by his divine Omnipot-
 " tence to create both the Angelicall and Hu-
 " mane Nature: Whereas in that Decree it
 " onely sayes incidently that he created at
 " once from the beginning both these Natures:
 " And therefore this last assertion is not by
 " virtue

“ vertue of the said definition become an
“ Article of Faith. *Hiberto Salmanticensis. De Angel. p. 364.*

4. Hence it will appeare what ill use Mr. *Chillingworth* makes of the terme *infallibility*, either unwillingly forgetting, or willingly concealing the great latitude that is allowed generally, and by unsuspected Catholique Authors to the sense and notion of it: which latitude I am assured his learned Adversary would have been very willing to have allowed him. But it was not for his purpose to accept, nor so much as take notice of such allowance, it would have spoiled and abated the edge of many of his flourishing and seemingly subtile discourses. So that it is apparent that Mr. *Chillingworths* arguments against the *Churches just authority*, as he pretends, (which to most English men, and I am sure to me once appeared unanswerable) If that the word *infallibility* were but laid by for a while, yea if the unquestionably allowable qualifications if its sense were but expressed, would (I am confident by mine owne experience) lose the greatest part of their strength, and however appeare not to endanger the Catholique Church at all.

5. I doe not speak this (being now, as I am, by Gods grace a Catholique) to the end either to shew my selfe foolishly forward to take part with any one Catholique writer or opinion against another: (for the truth is, my resolution was, that, if my mind disquieted with scruples of Religion should chance to finde rest in the Catholique Church, to submit my selfe in all simplicity to her doctrine, to avoid as
much

much as might be the interressing my selfe in Disputes and Controversies, and the entertaining all unusuall, suspected, devious, and rash opinions, and to spend the remainder of my life more to the benefit of my soule, then by engaging my selfe in particular factions and partialities, either about Doctrines or practises.) Nor secondly, to censure at randome all those that make use of that terme in disputations. For I know that before any of our late Schismes, that word was used perhaps without any inconvenience by the Schoole men; and if it were confined to that place where it was bred, there would be still no inconvenience. But since by manifest experience the Protestants (I speak of *England*) thinke themselves so secure, when they have leave to stand or fall by that word, and in very deed have so much to say for themselves, when they are pressed unnecessarily, abruptly and too too rudely with it, the sence thereof not being mollified and sweetned by just and allowable qualifications: Since likewise it is a word capable of so high a sence that we cannot devise one more full and proper to attribute to God himselfe, insomuch as Mr. *Chillingworth*, when he could prove that the Church was not in so high a degree infallible as the Apostles (shall I say?) no not as God himselfe, thought he had gained the victory: Whereas, besides *Bellarmino* before quoted, *S. Aug. (lib. 2. de Bapt. cont. Don. cap. 3.)* expressly allowes to holy Scripture a place and preeminence before the decisions of Councells; Lastly since the Church (which Catholiques in this controversie doe pretend to maintaine onely)

only) obliges no man to that word, which is not found expressly in any of her received Counsell's, as *Mounſieur Veron* profeſſeth: yea ſince ſhee almoſt delivers the victory into their hands when they urge only her deciſions, and when they urge them in the latitude that ſhe allows; Can I be blamed, if my duty to the Church, my affection to mine own countrey and indeed to all that call themſelves Chriſtians, and the remembrance how, if I had not perceived that it might be permitted me in this Controverſy concerning the Church, to wave that word of *infallibility*, I ſhould perhaps never have had occaſion to ſpeak this of it in a writing of this nature, Can I (I ſay) be blamed, if ſuch reaſons move me to wiſh that the *Proteſtants* may either never be invited to combat the authority of the Church under that notion? Or however that when the terme of *Infallibility* is uſed, it may not be preſſed in a ſenſe more rigorous and comprehensive, then the Church her ſelfe hath expreſſed.

6. Now here by the way I think it fit, to the end to prevent any miſtake or miſconſtruction of what hath been ſayd touching the words *Infallib'e* and *Infallibility*, to expreſſe my meaning to be this (*viç.*) That I am ſo far from diſlikeing the words themſelves ſo generally made uſe of, both by *Schoole men* and *Controvertiſts*, that I profeſſe I cannot deviſe any other ſingle termes by which to expreſſe the Churches juſt and neceſſary *Authority*. For if it be true (as infallibly it is, I am ſure) That God hath endowed his Church with an Authority to which all Chriſtians are obliged to ſubmit their underſtandings

derstandings and captivate their wills; then it must necessarily follow from the *infinite wisdom and goodnesse of God*, that his *divine providence* will preserve his church in all truth, so as to secure all believers that they cannot be misled by following her, nor walk safely when they follow any other direction: And by consequence, that she can neither deceive them, nor be deceived her self; all which is clearly imported in the *distinct Grammaticall sense* of those single termes, *Infallible* and *Infallibility*. Notwithstanding since the same termes may possibly be misconceived, because they are capable of comprehending a more extended notion, then is here expressed, as evidently they do; when they are attributed to God and to his immediately *inspired word*. And since *Protestants* have, especially of late, entertained and drunk in a notion and conception from these termes far more rigorous and comprehensive, then either the church her self, or most of the most learned and approved *Controvertists* do conceive any one to be obliged unto; which notion it is as yet very difficult to efface out of their imaginations: Upon these grounds it is, that both from mine own experience in my self, and knowledge, that I think I have of the peculiar temper of *English Protestants*; I judged it convenient, and even requisite, to exhort *Catholiques* treating with them, especially in such times as these, that the *fields are even white unto the Harvest*, and that very many more may probably be won by a charitable compliance (yet still without wrong to necessary *Catholique doctrine*, God forbid else)

then perhaps by the most convincing arguments of reason, That they would condescend so far, either to the misunderstandings, prejudices, or infirmity of *Protestants*, as, since the *Church* her self obliges no man to those very expresse termes, for a while either to abstain from them in *disputes*, or using them, to do it with a *qualifying preface*, urging and fastning no stricter a sense on them then the *Church* her own *Decision* of her authority doth require. Certainly the receiving of a soul from *Heresy* and *Schisme* is a work so infinitely precious and meritorious before *Almighty God*, that it will deserve that we should employ in it, not only all our strength of wit and learning, but all our charity likewise; so imitating the great example of that great Conductor of souls *S. Paul*, who told the *Corinthians*, *Astutus dolo vos cepi*, that is, being crafty I caught you with guile, namely, by instilling *Christian Doctrines* into their minds leisurely and seasonably, neither out of time enforcing unnecessary truths upon them, nor hastily and abruptly urging even necessary, but perhaps unwelcome ones, till he had prudently prepared a way for them. Now if we, entreating with well minded, but seduced souls, would, imitating *S. Paul*, only propose to them at the first necessary doctrines, and those represented with all the lawfull inviting advantages, and most easie constructions, we should no doubt, make many points, from which for the present through misapprehension they have a strong aversion, very receiveable, and very easily digestable to them. And by these means, ha-
ving

ving been happy instruments of restoring them to the Church, we may at leisure, if we have a mind, seek to induce them to adhere unto, and declare themselves for our particular *opinions*, and distinctive *interpretations* of common points.

7. But to return from this digression, I most affectionately entreat the Protestants, that they would heedfully cast their eyes upon this *decree of the Council of Trent*, that they would peruse and turn it as they please; and when they have done this, let them consider if a *Synod of Charenton*, or *Dart*, or *Gap* do not, even while they renounce all *visible obliging authority*, usurp notwithstanding more than the *Catholike Church* here challenges. Would any of them give leave to any among them to interpret *Scriptures* against their sense established by them? Nay, do not they command men to interpret *Scriptures* against *doctrines* unanimously consented to by Fathers? Lastly, would they suffer a French Protestant to interpret *Scriptures*, but even as their brethren Protestants in in *England* (heretofore during their prosperity graced by them with that title) do ordinarily interpret them (for example) about *Episcopacy*, *reall Presence*, &c? If therefore such fragments of churches do allow themselves so much, let Protestants try if they can be unreasonable enough to impute tyranny to the *Catholike Church*, for forbidding any in her communion to invent new senses of *Scripture*, contrary not onely to the doctrine universally embraced through the whole *Catholike world*, but to this doctrine as professed to be

the same which all Churches before, and all Fathers unanimously consent in?

CHAP. XXII.

The method whereby the Author arrived to an entire satisfaction concerning the Churches authority.

1. I Will now proceed in my narration, how I and by what meanes (after I had informed my selfe of the Roman Churches established doctrine concerning her authority, and after I had been assured by very learned Catholiques, that I was not obliged to build upon any other expression of this doctrine, but that of the Church it selfe) I in a short time arrived to a full satisfaction of all the difficulties and prejudices, that before I was incombred withall.

2. The objections and difficulties by education and many yeares study setled in my mind against the Churches infallibility or authority, and which were not suddainly cleared, after I knew that the Church was more moderate and condescending then I had before believed, respected not only the substance of this doctrine, but likewise many particulars and circumstances of it, as likewise the immediate consequences of it; forexample, How it could be justified with certainty sufficient to support a supernaturall faith, that the Church was legally possessed of this authority; Where this authority was seated, whether in the whole Church, or some
Special

Speciall members of it; Upon what grounds it was challenged; How far it was extended; And after all these, what might appeare to me to be the most rationall way for a Catholique to expresse his *resolution of faith*, so confidently by all Protestants charged with *circles* and absurdities?

3. To gaine satisfaction in these points, as, for the *foundation*, I resolved only to consider what the Church her selfe sayd, so for an information more particular since the church had not descended to so punctuall an expression of her mind, conceived it my best way to have recourse either to the writings or verball resolutions of such Catholiques of unsuspected Opinions, as had expressed themselves the most moderately, intelligibly, with allowing the greatest latitude; and lastly, most approaching to the grounds which I thought before to be most reasonable. The particlular persons whose speeches or writings contributed most to my satisfaction, I shall occasionally name or reflect upon in the pursuance of this Narration.

4. Now I do not vainly pretend to, or so much as trouble my self with wishing that any man, Catholique, or other, should believe that the method according to which I proceeded, or the grounds which in mine own reasoning I laid, were more rationall then others; for my intent is only to make an *Exomologesis*, or account of that particular order and progresse whereby I attained repose of mind in the authority of the Church, and great contentment in abasing and captivating my reason: It will

be sufficient for me if the grounds by me laid, and inferences from them deserve not to be condemned by Catholiques, to prevent which, I may with confidence say that I took very good advice, and used very great circumspection. Let them be accounted as imperfect as any man shall please, I am very well contented that others should tell me that they could have furnished me with better. This only I have to say, that purposing to write mine own story, and not directions for others, I am resolved to tell it freely and ingenuously, without concealing whatsoever defaults or wickednesses may by others be imputed to it.

CHAP. XXIII.

Grounds laid to prove a certainty of Tradition.

Severall degrees of it.

1. **S**OME of the grounds laid by me in preparation to a distinct conception and satisfaction concerning the Churches authority founded upon *Tradition*, and the certainty thereof, have been already occasionally, though somewhat before their due season, mentioned in the former conclusion, cap. 8. and 9. The substance of which, together with others pertinent thereto, I will here, as in their proper and naturall place, orderly set down.

2. In the first place therefore, since all information of things past before our age can no other

other way be had (excepting only extraordinary or *divine inspiration*, not to be expected, or relyed upon, if pretended, unlesse it be attested by miracles) but by *Tradition* from the times when such things hapned, yet arriving at us by the testimony of the present times and persons living with us: By consequence I had no difficulty, but that in the present *hypothesis* of *Christian revelations* the only immediate witnesse of them was the present church, and this either by orall profession, that thus she had received by information and practise of the precedent age; Or by writings of *antient times* continued and daily transcribed, but all preserved and conveyed to us by the present church.

3. In the second place I considered that these *divine Revelations*, and *doctrines* of *Christian Religion* being of such a particular nature as that, besides the believing them to have been, we are obliged to assent unto and embrace them, as the only necessary means of avoiding eternall misery, and attaining to eternall happiness. Hereupon it is, that the present church, our only witnesse of them, represents them to us, not only as the present age does the actions of *Cæsar*, or books of *Cicero*, that is, with so much assurance that we cannot be reasonable men and doubt of them, yet by doubting or *disbelieving* them there is no losse to be feared, but only of our reputation. But she proposeth them to us as necessarily to be submitted to, and *her self* as an authorised witnesse, having received commission from the *divine Author* to oblige all men to believe her, as a *proponent*.

Which double capacity of the church, viz.
1. *Simply a proponent.* 2. *As an authoris'd proponent,* I conceived it very requisite for me to distinguish, and, at least, in my understanding, to separate the one from the other: For though *Catholiques*, who from their infancy have been brought up in acknowledging the grounded authority of the church, have no need to distinguish this double capacity for themselves, yet in disputation with those Sects, which accept of *Tradition*, simply at least for books of Scripture, but deny such an obliging authority, and especially in explaining the manner of *Resolution of Faith*, I conceived and found, as to my self, great profit in this *distinction*.

4. In the third place, for simple *Tradition* I enquired whether, and upon what grounds it could be made to appear to be certain and absolutely *convincing*. And upon mature consideration, I was satisfied that they were extremely mistaken, who thought that there was no absolute certainty in any knowledge, excepting only such as we receive either immediately by our senses, or by evident discourse and demonstration of reason. For on the contrary I found that knowledge from report of *Tradition* might in some cases be as truly certain, as that from sense or demonstration. So for example, before I saw the City of Rome, I was most assured that there was such a place, and the reason was, because it was impossible that such a world of writings and persons, all which could not be led by interest to frame a lye, should conspire to witnesse such a thing, and not one person be found that contradicted them.

them. The like may be said of *Tradition*, or report of things past, when a whole age agrees universally to acknowledge a *Tradition* under that notion, neither friends nor enemies contradicting, it is impossible that such a report should be false: Yea I may add further, when there are in the same age two *Traditions* of two considerable parties directly contradicting the one the other, it may fall out, yea sometimes it may be most assured, that both of them must in some respect be true. As for example, the whole Nation of the Jewes dispersed all the world over, do agree that they have received as a most sure *Tradition*, that our Saviour was an Impostor, and wrought all his pretended miracles by Magick and help of the Divell; on the contrary, all *Christians* through the whole world agree that they have received a *Tradition*, that our Saviour was the true Messiah promised, and that he wrought all those true miracles by the power of God, and for confirmation of his *divine doctrine*: In this case these two *Traditions* being in respect of the parties respectively universall, must necessarily be true, though in some sort contradicting, yet not in that wherein they contradict. For it is as certain that the Jewes received, and have continually propagated such a *Tradition*, though false in the root, as that the *Christians* have received the contrary: Notwithstanding reason may judge *infallibly* between them concerning the root of these *Traditions*, namely by demonstrating that such miracles (acknowledged by both sides to have been wrought) were many of them of such a nature, as that they did ex-

ceed all created power, and that the doctrine was so divine, so destructive to the divell, as that he was obliged in interest to endeavour the annihilation of it: and lastly, that nothing was either done or taught by our Saviour, but what was agreeable to the ancient Prophecies, received by the Jews concerning the Messiah, &c. upon which grounds it will evidently appear, that the Jews, who first received such a Tradition, were abused by the malice and perfidiousness of their ancestors, &c. And this is the only proper way of determining and deciding the controversie between these two Traditions. But of this more hereafter.

135. In generall therefore I found that a full unquestionable certitude might be had of some Traditions; as to give one example more, that there was such a man as *William Duke of Normandy*, who conquered England, is most certain; not any Englishman or other that ever heard of it, but believes it, and would impute frenzy to any man that should call it in question. Now the reason why this is so certain to every one, is this; because all men living at this time, who either are inquisitive into times past, or capable of information do agree; that this particular was told them by their Predecessors, as a thing come to them by Tradition, and so the men of the former age of that before them, thus ascending, till we come to the age wherein he lived, and was personally known and seen by his Subjects. Now it is impossible that all men of any age should both agree together, and actually effect that complot, to deceive their children with a lye, under the notion of Tradition,

tion. Add to this; that the present age affords us books and Records descending from hand to hand, and written in severall ages between that time and us, which testify the same thing. As likewise there are in the generall practise of England, *Lawes, Customes, Priviledges, &c.* all which are acknowledged to have had their *Originall* from the same *Author*. This is an example of one of the highest degrees of *Traditionary certitude* that may be of a thing passed so many ages since, being confirmed by *Orall Tradition, Universality, Records, language, and practises or customes.*

6. An *inferiour degree of certainty in Tradition* (yet *certainty however*) is, for example, that there was such a man as *Alexander the Great*. This is a thing most certain, and yet it wants many of those arguments of assurance in the former example. There is indeed a kind of *Orall Tradition of this likewise*, yet not arriving unto this age and climate of the world by such a generall succession as the former, by reason that *Alexander* having lived in a quarter of the world remote from us, we are not descended from the men of his age, who knew him; yet, it may be, some of them or their children coming to *Rome* delivered this, and so some *Romanes* conveyed it among these *Western parts of the world*. There are no *customes or practises* among us relating to *Alexander*; so that the main arguments of certainty are, 1. *Positive*, that is, *writings dispersed abroad, made by ancient Grecians and Romans*, all testifying the same thing. 2. *Negative*, not one man appearing in this age,

age; nor to be heard of in the former, that denied it, or so much as called it in question.

7. *A yet inferior degree of certainty in Tradition* may be exemplified in some writings, as in *S. Clements first Epistle to the Corinthians*, lately published and printed in England. For that there was such an *Epistle* written is testified by all *Antiquity*, and was assuredly believed by all learned men in this age before the publishing of it: But it is now near eight hundred years that it ha's been missing in the world, for *Photius*, I think, is the last writer that takes notice to have read it. Of late this *Epistle* was found in an ancient *Manuscript* in the *King of England's Library*, sent him for a present out of the *Eastern countries*. Now the certitude that this is the same *Epistle* anciently acknowledged and read in the *Church*, appears in this:

1. That the characters of the *Manuscripts* are very ancient, (yet I do not believe it to have been written by that glorious Virgin Martyr *S. Tecla*, as the credulous *Grecians* would pretend;) so that if it had been counterfeited, it was done in times, when the falsity might have been discovered by unquestioned copies.
2. That the stile is agreeing with the ancient simplicity and gravity of *Apostolique writings*.
3. That the subject is the very same that those ancient *Fathers*, who speak of it, do mention.
4. That all the extraits and passages, which the *Fathers* of the *Church* do quote out of *S. Clements true Epistle*, are found in this. Upon which grounds it may be truly said, and I believe no man will contradict it, that this is certainly *S. Clements Epistle*.

8. It is likely that besides these degrees of certainty, more upon consideration might be found out: but these I esteemed enough for my present purpose. Now by *certainty* I intend not *certitudinem rei*, for so nothing that is or hath been is in it self more certain then another, for even a thing that ha's its existence from *free* or *casuall* causes, when it is, is as certain as any other thing produced by causes never so determinate, efficacious or necessary: But *certitudinem quoad nos*, that is, our assurance that it hath been: And a thing I call *more certain*, in this notion (not which ha's less doubt or suspicion of not being, for if there be any rationall suspicion, there is *no certainty*, no not in the lowest degree: but) that which ha's more wayes to prove it self to be certain then another.

CHAP

CHAP. XXIV.

Divine revelations proved to be certain beyond humane story.

1. I Will now proceed by way of comparison to demonstrate the high degree of certitude; which we may have of divine Revelations, testified by the present Church, considered as a simple proponent, setting aside the authority which she challenges to oblige all men to submit to. In which discourse we are to consider four things especially in *Christian Religion*, coming to us by *Tradition*, but in subordinate degrees of certitude, viz. 1. *Doctrines* meerly *speculative*, and which hardly could be testified in the practise of the church. 2. *Books of Scripture*. 3. *Ceremonies and externall practises* not mentioned expressly in Scripture. 4. *Doctrines and customes shining in the practise of the Church*, and likewise more or lesse clearly express'd in Scripture.

2. *First for speculative doctrines*, which could hardly be express'd in the practise of the Church, the *Tradition* of them seems to be very difficult, and the certainty not so demonstrable. As for example, there are in the *Catalogue of Heresies made by S. Epiphanius, S. Augustine and Philastrius*, certain opinions called *Heresies* in a large notion, which seem not to have been in themselves of any dangerous consequence, but yet have been condemned by Popes, &c. and ever since by a tacit consent of the Universall Church avoided; as the *opinions*

nions of the *Millenarians*, *Melchisedechians*, &c. Now whether these Heresies were condemned as contrary to a Tradition, or only by a judgement of discretion, by shewing, that the grounds pretended for such opinions out of Scripture are not concluding, but rather the contrary, (as the second Councell of Orange seems to condemn some doctrines of the *Semipelagians*) is not very certain. However they rest condemned, and more probably the former way, as contrary to Tradition; which may rather be believed of the *Millenaries*, because they pretended for their doctrine a Tradition derived from *Papias* a scholler of the Apostles, and it was very far spread in the church, and maintained by great Saints and Doctors, as *S. Irenaeus*, *S. Justin Martyr*, &c. It might very possibly be, that the *Traditionary doctrines* contrary to these Heresies (however speculative, and which could not be conveyed by any outward practise of the church) might have continued in mens memories to the times, when these opinions were confuted; For no doubt can be made, but that the Apostolique churches, together with the books of Scripture, received the true sense and interpretation of the most difficult passages, which might continue by a successive instruction; but of which, by reason they were no necessary doctrines of *Christian Religion*, many are lost, as I exemplified in the former conclusion. So that the certainty of such *Traditionary speculative doctrines* is very hardly demonstrable; and thereupon many learned Catholics conceive, that severall lately controverted opinions in the church,

church, as concerning *Grace*
Molin in S. Tho. and *Free will*, the immacu-
p. r. q. 1. a. 2. late *Conception of our bless-*
disp. 1. q. 2. ad. sed *Lady, &c.* have been so
3. Can. in loc. much agitated without any
Theol. l. 12. Ca. decision of the church; and
3. Fr. a S. Cla. if ever any of the said *opini-*
in Syst. fidei. ons come to be decided by a
Ca. 2. 8. 14. Councell, that the decision
 will at least oblige to obe-

dience and *non-contradiction*, but not, per-
 haps, as an *article de fide*, that is, as a *divine*
revelation, delivered by *universall Tradition*:
 Since it is generally confess'd, that they want
 such a *Tradition*. See above in this *Section*:
 1 *Cha. 9.*

3. As concerning *books of Scripture*, the
Tradition of them may appear certaine in a
 high degree, at least for the substance of the
 books: For though at first they were written
 for the use and necessity of *particular Churches*
and persons, and no *Obligation* appears ex-
 pressely to have been imposed to disperse them
 through the whole Church: Notwithstanding
 the infinite reverence, which all *Christians*
 bore to the *Apostles*, made every church desi-
 rous to possess themselves of whatsoever *wri-*
tings proceeded from them: Yet this not out
 of any extreme necessity, for from their first
 foundation all churches were instructed in all
 points and doctrines of *Christianity*, as like-
 wise the same orders of *government*, *publique*
worship, &c. and this after an uniform man-
 ner, as appeared to me evident, not only from
 the *ancient Liturgies*, but severall testimonies

out of *Tertullian*, *S. Epiphanius*, *S. Augustine*, &c. But there was required a long time ere such writings could be universally spread, yea several ages were passed, before they were all of them received, even at *Rome* it self, as appears out of *S. Hierome*. For before they were admitted into the Canon, we may be sure that great caution and exact information was used. So that after all this they having been now many ages acknowledged by the whole church for divine writings, we may have a greater assurance of them, then of the books of *Aristotle*, *Cicero*, &c. which, by reason men were not much concerned, whether they were legitimate or supposititious, have not been examined with so much advice and caution; and yet that man that should pretend to a doubt of them, would be suspected of all men to be tainted in his understanding. But this *high degree of certitude* we have only of the *divine books* considered in *gross*, not of the true reading of *particular Texts*, as appears by the infinite variety of readings in *Manuscripts*, yet even in this respect also we may assure our selves that there is no corruption very considerable, or of very dangerous consequence, by considering not only Gods providence and promises to his church, but likewise by comparing the originall Texts with such a world of *Translations*, *Syriack*, *Arabick*, *Ethiopian*, *Latin*, &c. many of which were made in the very infancy of the church, long before the *Archetypa* or Original copies were lost, some of which *Tertullian* sayes, remained in his dayes.

4: In the third place, reason told me that such *ceremonies*, as were universally practised through

through the whole church from the first times, though not mentioned in Scripture, might justify themselves to be derived from the Apostles with a greater certainty, then even the books of Scripture themselves; according to that saying of S. Augustine, (Ep. 118.) *Those things which we observe, and are not written, but delivered, and are practised all the world over, are to be understood to have been commanded and appointed either by the Apostles themselves, or by Generall Councils, the authority whereof is most healthfull in the Church. Which Tertullian before him thus expressed, (de Præscr.) This custome certainly proceeded from Apostolique Tradition; for how could that come into (generall) practise, which was not delivered by Tradition?* Now of such kind of rites many examples are extant in ancient Liturgies, and many more mentioned, as universally received by Tertullian, S. Cyprian, &c. who wrote before there had been in the church, any plenary Council, and therefore, by S. Augustines rule, argue such rites to have come from the Apostles. The reason is, because it is not *imagineable* how it could be possible that such rites should be received by all churches through the world, and that so immediately after the Apostles times, and in such a season, when there had never been any generall meeting of Bishops, yea when by reason of the horriblenesse of the persecutions it was extremely difficult for the Bishops of one Province to meet together to settle particular necessary affairs (in none of which Synods notwithstanding is the least mention made of ordaining such ceremonies

ceremonies) if together with *Christian Religion*, they had not been introduced by the Apostles. Let now any reasonable man judge if the books of Scripture, which he acknowledges only upon the ground of generall Tradition, however certainly and unquestionably *divine*, yet do not want some of these arguments of demonstration, and enjoy some of the rest in an inferiour degree.

5. But fourthly, *Doctrines or customs shining in the generall practise of the Church, and withall more or lesse clearly expressed in Scripture* (that is, indeed the whole substance and frame of *Christian Religion*, as was shewed before, and therein many points now in controversie between *Catholiques* and *Protestants*, &c. and above all other, this point of the Churches authority) may prove themselves certain in a degree beyond all these, and with as much assurance, as Tradition is capable of, I am confidently perswaded, beyond the highest degree that I mentioned for *secular Tradition*, in the example of *King William the Conqueror of England*. For first, all the persons living in the time of *Luthers Apostacy* in all Provinces, not of one Kingdome, but of the whole *Catholique Church*, agreed in testifying that their ancestors had delivered such things to them, as of *Tradition Apostolicall*, and by consequence, since the contrary cannot be made apparent, we are to judge the same of all precedent ages ascending upwards, till the first times, not one *Catholique* expressly dissenting, and much lesse any one age: So that unlesse in some one age, of the church all *Catholiques* should have

should have conspired to tell a lye to their children, and not only so, but should have been able to have seduced them, not one appearing that would have the honesty to discover the deceit, I could not conceive it possible, that a Tradition of such a nature could be false. Add to the confirmation of the same doctrines the testimonies of Histories and Records, yea even of enemies for many doctrines and practises: Moreover the laws continually in force through the Catholike Church, lastly the *publike forms of Devotions, Feasts, times of mortifications, &c.* All these arguments of certainty conspire in a far more eminent manner to prove these kind of doctrines and rites, then in the example of *William the Conquerour*.

3. But beyond all these something may be added, to which that secular example doth in no visible distance approach: For, *did William the Conquerour* ever appoint any persons about him to write all the considerable particulars of his story, supplying them with all things for the enabling them to that purpose? Did he work miracles himself for the confirming his authority, and give power to his servants and their successors for severall ages to do the like? Did he appoint a succession of Teachers to the worlds end sufficiently instructed, commanding them to keep warily the *depositum* of that Religion, both from mixture and perishing, and so to deliver it to their successors, and this upon great penalties of disobeying? Did he, besides solemn dayes for severall uses, institute outward rites and practises to be by all men in all times and places, solemnly either seen or practised

stituted, and these with prescribed formes, postures, and actions, on purpose that the weightiest passages of his acts or sufferings should continually be celebrated in the world, leaving an impossibility of their being forgotten without a deluge? Nay lastly, to secure all men from the least apprehension, did he ingage an omnipotent power to perform a promise that those orders, ceremonies, and laws should continue to the worlds end in despite of the gates of hell it self? Not any of these things have been done by *Will. the Conquerour*, (or any other but our Lord) to propagate his memory; and yet, notwithstanding all these defects, we are most assured of the Tradition, that such a person there was, that he conquered England, brought in new lawes, customes, &c. What shall we then say of the testimony of the present church for the substance of Christian Religion, even while we consider the church only as a bare witness or proponent of such things to us? Is any confirmation stronger then all this requisite to beget an assurance in us? Yea is it possible that more secure order could have been taken, then that which the Son of God has used to make that which was past now above sixteen ages to remain alwayes, as it were visible before our eyes?

CHAP.

CHAP. XXV.

The reason of considering this double capacity in the Church.

Certainty of belief, compared with certainty of knowledge.

1. **T**HE reason why I enquired into the proofs of the certainty of universal Tradition proposed by the Church, considered antecedently to her authority, was, because I found it necessary, as to my self, for a distinct understanding the Resolution of Catholique Faith, that grounds of certainty of Tradition should first be laid, before the authority of the church interpose to oblige us to believe Christian doctrine for the prime authors sake finally, which is God.

2. Since then Tradition in generall is in itself credible, and some Traditions certaine, and above all others that ever were; or, I believe, can possibly be, the Tradition of the church, especially in necessary doctrines of Faith universally believed, and all rites universally practised, and among them this particular Tradition of an obliging authority in the Church, is the most certain; we may conclude that the believe and assent thereto approaches the neereſt to knowledge of sense, that believe possibly can do. But it is impossible, ordinarily speaking, that it should arrive to all the degrees of assurance that sense cum debitis circumstantiis may have; by which means it be-

comes

comes *meritorious*, that is, capable of a reward, which, I conceive, *experimentall immediate knowledge* is not: And hereupon it was that our Saviour told *S. Thomas*, who would not give credit to any reports concerning his *Resurrection*, till his eyes saw him, and hands felt him; *Thomas*, because thou hast seen me thou hast believed, *blessed are those who have not seen, and yet have believed.* (*John 20. 29.*) But it may be objected, if *manifestation* take away *meritoriousness* by reason of such an apparent certitude, as inforces the understanding to assent; why should *Faith*, which is, or may be built upon grounds demonstrably certain, though indeed not in the utmost degree of *experimentall knowledge*, have *blessedness* annexed to it? I answer, the reason seems to be,

1. Because before a man arrive to an assurance in *Faith*, there is required a great exercise of his understanding to search all the arguments conducing to a firm grounding of his belief, which cannot be done, unless there be in those persons inquiring some degree of love to the things inquired after, which travell proceeding from love, is a thing proper to be rewarded.
2. Add to this, that such persons after such a love, and inquiry proceeding from that love, will be forced to submit and *capivate their understanding*, to the belief of many *mysteries* infinitely beyond the naturall capacity of their comprehensions, a thing extremely acceptable to God.

3. And this is the state requisite in *Christians* endued with abilities and learning in the Church, especially the *teachers and governors*;
And

And however it is most necessary in generall for the settling of a Church, that there should be means of assurance of Tradition prerequisite to supernaturall Faith; because *discouraging* men, especially if they be prepossessed with prejudice, or a contrary belief, would hardly or never be brought without it to captivate their understandings in such a manner. But as for silly ignorant Christians, to whom God is pleased to give a certainty of adherence beyond a certainty of evidence (as M. Chillingworth sayes) and who seem rather to believe with their wills, then their understandings, an immediate and simple captivating of their minds to Christian Verities, without searching arguments of assurance, may be conceived acceptable to God, supposing notwithstanding that they live in a Church; where it may be made appear, that what they believe is not a lye, nor a doubtful truth, but on the contrary certain and infallible. To which purpose S. Augustine (cont. Ep. Fund. c. 4) saith, *As for the other rout of common people, it is not the sharpness of their understandings, but the simplicity of believing that makes them secure.* And again, *If Christ be dead only for those who are inabled by a certain comprehension to discern these things, we do labour in the Church almost to no purpose.* And therefore the Calvinist Ministers &c. (who profess an undervaluing of Tradition in comparison of pretended inward revelations and assurances from God's Spirit, and who teach their followers to hate the very name of Tradition) may do well to consider what will become of them and their faith of Scriptures in generall,

when they shall begin to doubt that such pretensions are either apparently false, or at least impossible to be proved; or however no arguments at all to persuade a third person.

4. Lastly it is observable, that such *Traditions* as we now speak of, are alwayes capable of being proved to be certain, yet are evidently so, the neerer they come to their fountaine or times, whence they take their originall. And therefore, for example; though at the beginning the whole Nation of the Jews were eye-witnesses of the stupendious manner of delivering the law in the wilderness, yet their successors (immediately after that generation was dead) fell into Idolatry and infidelity; the reason whereof was, not because they wanted means, assuring themselves of the divine authority of their law, and the curses attending the breach of it; but because of this there was requisite some meditation and exercise of their understanding and besides, those curses were future, and therefore present temptations of fleshly and secular lusts presently enjoyed by them, had so much power over them as to keep them in negligence or busying their understandings, and in a presumption that those curses which were future might perhaps never happen, or not upon themselves in person, or however by a repentance some time or other might be prevented. In like manner, and upon the same grounds the Christians of the first times were more holy, more unmoved in their faith, more zealous for the glory of God then in following ages; because the grounds of assurance and

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other

other motives did more immediately, and so more strongly, make an impression upon their minds. Notwithstanding the faith and holiness of the times further distant from the Apostles (*cæteris paribus*) is perhaps more acceptable to God, and more meritorious, as having more of the will in it, as our Saviour implies in the forecited speech to *S. Thomas*.

CHAP. XXVI.

Grounds pre-required to the Churches Authority.

1. **H**AVING shewed the certainty of Tradition in generall, and some severall degrees of it, and withall the incomparable advantage, which the Church, *as a simple proposition*, ha's to prove the certainty of her Tradition of those doctrines which concern the substance of Christian Religion: In the next place I proceeded to make some neerer approaches to the consideration of the Authority, which she challenges to her self, and whereby she obliges all in her Communion to believe, receive, and embrace whatsoever she thus proposeth, that is, to acknowledge the Verity and divine originall of all those Christian revelations deposited in her hands, and severall ways both by orall instruction, practise, or writing delivered by her to all Christians, to be by them

them believed, practised and obeyed. The Church, as a simple proponent, only tells us, that such doctrines, books, and rites were anciently delivered as divine, and attested by divine miracles, believed most assuredly to be such by all Christians: And in respect of this way of proposing, even her enemies may joyn with her to confirm this Tradition; proofes thereof we find in Jewish and Heathen Authors: The Jewes all confesse that the Religion (by Christ and his Apostles preached in the world) was (at least pretended) to be of divine authority; That strange wonders, (pretended likewise to be wrought by a divine omnipotence) gave testimony hereto. But yet neither Jewes nor Heathens assent to what Christians infer from hence, namely, that these were indeed divine miracles, and by consequence the Doctrine confirmed by them, divine also.

2. This being so, the Church (before she can interpose and make use of her authority to oblige any to submit to the particular doctrines and practises by her proposed, and by her likewise, where need is, explained and interpreted) must give a firm unquestionable assurance of these two things. 1. That the Religion in grosse (which Tradition on all hands agrees to have been delivered) is divine, and hath been more then sufficiently proved to be so. 2. That one of the speciall doctrines of this Religion, is her authority so far extended. I say this assurance must be firm, and unquestionable in both these points; for if it be only probable,

though in never so high a degree, I was not able to comprehend how that which is built upon such a ground, could be absolutely firm and unquestionable.

3. To demonstrate therefore the former point; viz. concerning our assurance of the divine originall of Christian Religion, I suppose this for a ground, *That from sufficient principles, reason can conclude certainly and necessarily:* which not being to be denied by reason, I adde that the principles to be laid by reason as a ground of this our assurance are,
1. The consideration of what a nature those miracles were, (which that they have been wrought we have from Tradition not only assurance, but the highest degree of assurance that Tradition can almost afford.) 2. Of what a nature *Christian Religion* (delivered by an equally assured Tradition) is, for the confirmation whereof such miracles were wrought. These two principles, as they give mutual vertue each to other, and both of them together do necessarily conclude all that we desire to demonstrate, so they ought not easily be disjoyned. For first, some of the same effects, which in Christianity we call true miracles, no doubt, have been wrought in places where a false Religion hath been professed. And on the other side every Religion wherein there is no impiety is not necessary to be esteemed of divine originall. But when can it be demonstrated that true miracles have been wrought for the asserting of a Religion; and that that Religion teacheth supernaturall doctrines of holynesse, piety, ju-

justice, &c. then nothing can in reason be objected against it.

4. In the present case therefore; 1. Concerning Miracles wrought by Christ and his Apostles &c. (to the end that I may only point at these things, since it is not my present purpose to speake of this argument, but only as a preparation to my information concerning the churches authority and Resolution of Faith) we may consider as in this number of miracles, 1. Prophecies in the Old Testament brought to us by most assured Tradition, wherein we find expressly foretold, that the *Messiah should come before the Scepter was departed from Judah*, that is, before the particular Commonwealth of the Jews was destroyed; that he should teach a new Covenant to be *written not in Tables of Stone, but in the hearts of Gods people*; that he should confirm this Covenant by the same Miracles which our Saviour actually wrought; that the Gentiles, (after the death and glorification of the *Messiah*) should be received into this Covenant, and the Jews for their infidelity rejected, &c. 2. Stupendious miracles apparently wrought by Christ and his Apostles; to which, because they were but a few persons, and therefore, lest the narrowness of the scene should prejudice their authority, we may add a continuance of the like miracles performed by the successors of the Apostles in all the parts of the Roman Empire, and by a world of persons, learned and unlearned; men and women, &c. None of which could have been performed by any in-

feriour naturall agent known of us, and therefore either by God himself immediately, or by good supernaturall spirits at least.

5. In the second place for the doctrines and precepts of Christianity, the former are indeed many of them above the reach of naturall reason; but not directly against it, conducing very much to the glory of the divine incomprehensible Majesty; and the latter directing mankind in the most perfect manner imagineable to glorifie God, to renounce, despise and contemn wicked Spirits, teaching men to performe all duties of justice and charity to all manner of persons respectively, to preserve peace and tranquility in the world, and lastly to perfectionate every single person in sobriety, chastity, &c. after a manner more then humane; so that if man be capable of being elevated to a felicity beyond nature, this is the onely Religion worthy to bring him to it.

6. From these principles, reason may conclude most assuredly. 1. That such miracles were certainly wrought, many of them, immediately by an omnipotent power; and the rest at least by good Angells, as Gods Ministers; since it is impossible that wicked Spirits should be willing to strain themselves so far on purpose to teach mankind to love and glorifie God so hated by them, to encourage them in the learning and practise of vertue and holynesse, and, in a word, to induce them to hate, renounce, and destroy the Kingdome of Beelzebub, the Prince of Divells. 2. That such a Religion, which most assuredly has been at-

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tested by such miracles, is most true. 3. That by consequence, since this Religion expressly sayes so, it is most necessarily to be embraced, being proposed by such a witnesse and propo-
nent, as God in that Religion ha's declared to have received commission from him, and authority for that purpose. And this Propo-
nent is (as after the spending of many thoughts and much time, before I could free my selfe from many prejudices and misinformations caused by education, &c. by the goodnesse and mercy of God I came at last evidently to per-
ceive to be) the *present Catholike Church.*

CHAP. XXVII.

Proofes out of Scripture &c. for the Churches authority.

1. **T**He speciall grounds, from whence to mine own fullsatisfaction, I collected this assurance, *That the Church alone was that divinely authorized proponent, from whom I was to receive divine Revelations, and these in the sense that she received. and proposeth them;* as likewise the method and manner according to which, as distinctly as I could, I first gave an account to mine own understanding, and now to others, were as follows.

2. It having been before declared, and conformably testified by all kinds of antient Ecclesiasticall writers, 1. *That the doctrines and formes of practise of Christian Religion were by the Apostles with great care and assiduous inculcations firmly settled in all Churches by them founded and established:* To which form other Churches, by their successors converted, generally conformed themselves, as Tertullian (*de Prescrip.*) saith, *The Apostles founded Churches in every City, from which (Churches) other Churches afterward did borrow the Faith delivered, and the seeds of doctrine.* 2. *That Religion was thus settled chiefly, and indeed only by Tradition, the books of Scripture having been written only occasionally, and though they comprehend in generall the principall points of Christianity, yet it is very*
briefly,

briefly, obscurely, with seeming contradictions, and dispersedly; whereupon it is that they do often refer us to the profession and practise of the church. Hence in evidence of reason it will follow, that he that would inform himself of Christian Religion, must have recourse thither where it has been deposited, and that not simply in words, but withall the sense of those words, and the very life of them in practise; and this depositary is by all acknowledged more or less, to be the Catholike church: For even those, who make it a part of their Religion to oppose the authority of the Catholike church, yet acknowledge that they have received the Scripture (that is, all the Religion which they have) from her and her authority.

3. Hence it will follow, that that man that should either look for Christian religion where it is not, or expect to find it entire where there was no intention to include it in its whole latitude, or hope to assure himself of the clear sense of it, where it is set down often obscurely, almost every where obnoxious to variety of interpretations, would certainly not follow the conduct of his reason.

4. Notwithstanding, if the imputation of unreasonableness were the only effect of such an indiscreet way of information, there is no proud man (and pride, or impatience to submit to authority is the root of all heresie and Schism) but would easily perswade himself to despise such an imputation; yea he would take a pleasure in opposing himself and his own reason single, not only to one, but many ages of men, that should

it more reasonable to rely upon authority for that, which cannot be believed, but upon the only motive of authority. There is therefore another effect far more considerable, then point of reputation, which is the utmost danger of eternall perdition in renouncing *one main doctrinall foundation of Christian Faith, which is the authority of the one, holy, Catholique Church of Christ*: which authority consists not only in delivering books of Scripture, or Traditionary doctrines, but in obliging all men to unity, both in feith and love, which is impossible to be had, except all men be obliged to the sense and interpretation which she proposeth, as received from her by the same authority from which she received the books or doctrines themselves.

5. A doctrine this is the most expresse in Scriptures, the most constantly asserted by Fathers, the only businesse of all Councells, the most freely without any contradiction embraced by all Christians before these times, (excepting only those, whom even the Sectaries of these times will call Heretiques or Schismatikes) and in these times by all that enjoy the name of *Catholikes*. In a word, a doctrine this is beyond all other traditionary doctrines propagated from the Apostles to these times, with the fullest universall consent of all *Catholikes* in all places, and of all times, of any one point in Christian Religion, or any one book of Scripture.

6. Among proofs out of Scripture, we will begin with the Old Testament (concerning which

which *S. Augustine* (in *Psal. 3. ch. 2.*) professeth that the Prophets foretold more often, & more plainly of the Catholike Church then of Christ himself, and the reason, he sayes, was because many Heretiques would arise that would perhaps spare the person of Christ, but none could be a heretike without withdrawing himselfe from the authority and unity of the Church. Now the particular Texts which especially *S. Augustine* makes use of to assert the churches Authority are these, *In the last days the mountain of the Lord shall be on the top of all mountains, and all hills shall flow unto her. And she shall judge every tongue that resists her in judgement. And, Kings shall walk in the light of the Church, and people in the splendour of her East. Again, That every Kingdome and Nation which doth not serve her shall perish. (Isa. c. 2. 54. and 60.) That of the Kingly Prophet David, Glorious things are spoken of thee, thou City of God. That of the Canticles, Thou art faire, and there is no spot in thee. And that of the Prophet Ezechiel, Thou shalt no more be called forsaken. Psa. 86. Cant. 4. Ezech. 37.*

7. Proots out of the New Testament are, Behold I am with you alwayes unto the end of the world, *Mat. 8.* upon which *S. Augustine* in *Psa. 70. & 10.* thus infers, *The Church shall be here unto the end of the world. For if it shall not be here unto the end of the world, to whom was it that our Lord said, Behold I am with you alwayes unto the end of the world? And what was the reason that it was necessary*

ry that there should be such speeches in the Scripture? Because there would in times to come arise enemies of the Christian Faith, which would say, Christians will continue for a certain space, after that they will vanish, and Idolls shall return, that shall return which was before.) Again Mat. 6. Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it; And again, Job. 14. The Spirit of truth shall remain with you for ever. And again, Let both grow together unto the harvest. And againe, Mat. 18. If any man will not hear the Church, let him be to thee as a Heathen and a Publican. (Upon which S. Augustine (lib. 5. de Bapt.) thus descants, the which house likewise hath received the keyes, and a power of loosing and binding. Whosoever shall contemne this house, reproving and correcting him, let him, saith he, be unto thee as a Heathen and a Publican.) And lastly, The Church, which is the pillar and ground of truth. 1 Tim. 4.

CHAP. XXVIII.

The validity of such Texts, &c.

1. **U**Pon these and other such Texts of Scripture, joyn'd with Tradition and uninterrupted practise, the *antient Church* grounded upon her authority, the *antient Councils* their power of *anathematizing* all gain-sayers, and the *antient Fathers* all their arguments and discourses against all sorts of *Heretiques*; arguing thus, *That* if the promises of *Christ* were true, *that his Church* should continue for ever, and so continue, as that *she* should *alwaies be preserved in all truth*, so that the gates of hell should never prevail against her; then whatsoever *Heretiques* opposed, or *Schismatiques* separated themselves from the present Church, either gave *Christ* the lye, or acknowledged themselves to be a Congregation exempted from these promises; concluding that no pretence could be sufficient to warrant any man at any time to separate from the Church, to which such promises have been made. Hence that great *Alexander Bishop of Alexandria*, (*Theod. Hist. Eccl. l. 1. c. 4.*) *We acknowledge one onely Church Catholique and Apostolique*, which, as *she* can never be rooted out, although the whole world should attempt to fight against her, so *she* surmounts and disperses all the impious assaults of *Heretiques*. Hence likewise *S. Athanasius*, *The Church* is invincible, although *helt* it selfe should oppose her. Hence lastly *Theophilus*, *God* at all times af-

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fords the same grace unto his Church, namely that the body should be preserved entire, and that the poysons of hereticall doctrines should have no power over her. V. S. Hierom. Ep. 67.

z. Now if these promises of Christ be not both infallible; and likewise absolute: and unlesse the Church, to which such promises belong be not only visible, but by the weakest understandings discernable from all other factions and Congregations: and lastly, unlesse upon the same grounds that all the Fathers took advantage from such promises to condemn all Schismes and Heresies against the Catholique Church of their times, all succeeding Catholiques might with as much reason and justice from the same promises conclude as efficaciously against all following Heresies and Schismes: whatsoever hath been said by all these Fathers, especially the writings of S. Augustine against the Donatists, will prove to be the most foolish, impertinent; juggling discourses that ever were: yea that were too mild a censure; I should say, the most blasphemous and pernicious to Christianity: For by ascribing to the present Church respectively such sanctity, authority, and indefectibility, if such titles could not be warranted from Scripture and Tradition, all possible means of taking away scandalls and errors among Christians would be utterly lost; it would be unlawfull for any men to preach truth and piety, or reform vice: in a word, that fearful comminatory curse in the Revelation would be converted into an Evangelicall precept, *Qui nocet, noceat adhuc, & qui in sordibus est, sordescat adhuc*. Let him that doth mischief, proceed

proceed to do more mischief still, and let him that is filthy, be filthy still, (*Apoc. 22.*) I might ad, *Et qui incredulus est incredulus maneat.* Let him that is a disbeliever, take care that he continue a disbeliever still, for whosoever reforms these things are *Heretiques* and *Schismaticques*.

3. But such promises are too expresse in Scripture, the Tradition of them too constant and universall, the Fathers too good Christians to leave any suspicion in mens minds, that they should either lightly, impudently, or wickedly make use of arguments to destroy heresies, which in future times would be as proper, yea far more efficacious to destroy truth. Therefore if all antiquity conspired to argue thus; Christ has expressly promised and foretold that his Church shall be as a City set upon the top of a hill: and that he by his Spirit will be with this his Church to the end of the world, in which Church notwithstanding there shall be a mixture of good and bad till the day of Judgement, but however the Church it self is without spot or wrinkle: Therefore it is a blasphemy in you Manicheans, Donatists, Pelagians, &c. to say the Church of Christ was perished or invisible, or a harlot, till you revived, reformed and purified it: I say, if the Fathers had reason from such promises to argue thus in the second, third, and fourth Centuries, their successors had as good reason to make the same deductions from the same principles in the fifth and sixth ages, and so downward till these very times. For, as Christ is the same yesterday, and to day, and for ever, so likewise are his promises, and by consequence so likewise is his Church, since

he ha's engaged his omnipotence to make good such his promises to his Church untill the worlds end.

4. If not, Let those that forbid such a method of arguing, name how long a time, and how far those promises are to be extended: Let them name the Climactericall year when the effect of them is to cease, or what constellation ha's over-ruled the operation of Gods holy Spirit. To conclude, let them give some reason why the *Donatists*, (who though in all points of Christian Doctrine agreed with the Catholique Church, yet because, for I know not what pretended *misdemeanour* of one *Bishop*, they separated from his *Communion*, and afterward from all those that communicated with him, that is, the whole Church,) are therefore so highly condemned by the *Fathers* for this their Schisme, that they professed the same heaven could not hold them both, yea that *Martyrdome* it selfe could not blot out that crime: What priviledge can all those *Sects* of this age alledge for themselves, that the same arguments and judgements of the *Fathers* should not be applied to them, who, to their Schisme from charity, have added a division from, and contradiction to not only the *Catholique Church*, but all manner of Congregations præexistent in so many points of doctrine and faith of so high importance?

5. I confesse I could not imagine what could be opposed to this; and therefore I could not but conclude that the *antient Fathers* Logick was concluding; yea that such unanswerable arguments of theirs, were powerfull means pre-ordained by *Christ* for the accomplishing of his good

good promises to his Church, inasmuch as by them the *gates of Hell*, that is (as severall Fathers expound) *Heresies* have been so far from prevailing against the Church, that they are utterly vanished, and the Church built upon that *Rock* which gave *Peter* that his new name, continues firm and unmoveable, and no doubt will do so to the end of the world, whatsoever engines of cunning, malice, or rebellion, the *Calvinists* and other bloody Sects do raise against it, to batter it with greater violence then ever before.

6. I am the more confirmed in joyning thus with the Fathers, because I perceive that they, yea that one single Father of the first magnitude (*S. Augustine*) ha's already answered all the most considerable arguments which the Protestants of these times are ready to borrow of their Fathers the *Donatists*, &c. to destroy the authority of the Church: He ha's already cleared the objection from the example of the Jewish Church reduced to such an almost invisible estate, that there were left no more then seven thousand men (and those hidden) which had not bowed the knee to *Baal*. And from that speech, *When the Son of Man comes, shall he find faith upon earth?* and, *Come out of Babylon my people*, and from the example of that great Eclipse in the Catholique Church, during the interregnum of *Arianisme*. *S. Aug. collat. post. con. Don. cap. 20. id. l. 81. quæst. qu. 61. id de Un. Eccl. S. Hier. con. Lucif. S. Aug. Ep 48.*

CHAP. XXIX.

The Objection from the overflowing of Arianisme in the Church, answered.

Mr. Chillingworth's objection, That Christ's promises are conditionall, answered.

1. **T**HIS last objection concerning Arianisme, because even the new-English-Protestants think they have great advantage from it, I am not in so much hast to draw towards an end of this conclusion, but I can be content to set down S. Augustin's answer to it, with a short Appendix. It seems the Donatists took the advantage from some hyperbolicall language of S. Hilary concerning the great deluge of Arianisme upon the Church, to enervate the promises of Christ, concerning the extension and duration of it. To this S. Augustine, Ep. 48. thus answers, *That time, concerning which Hilary wrote, was such, that thou hast thought that thou mightst privily assault such a number of divine testimonies, as if the Church were perished out of the world, &c.* Hilary therefore either blames only the tares, which were in the ten Asian Provinces, and not the wheat: or he thought fit therefore the more profitably, by how much the more vehemently, to blame the wheat, which by some default was in danger. For even the Canonick Scriptures have this custome in reprehensions, that the word seems

to be addressed to all, when it reaches home only to some few.

2. For confirmation of this answer of S. Augustine it may be observed, 1. That the violent brunt of that *Persecution* of the *Catholiques* by the *Arrians* lasted scarce four years, namely from the *Councell* of *Ariminum* to the death of the Emperour *Constantius*. 2. That during that time the *Western Churches* felt little change by that *Persecution*. 3. That those who subscribed the cunningly contrived *Creed* at *Ariminum* did not intend to prejudice thereby the faith of the *Councell* of *Nice*, since the new *Creed* was capable of a *Catholique* sense. 4. That even in the *East* very many glorious *Catholique Bishops* survived the fury of the *Arrians*. 5. That the succession of *Catholique Bishops* was so far from being interrupted thereby, that S. *Hierome* who lived near those times, professeth that in his daies there was not one *Bishop* in the *Catholique Church* that was not a legitimate successor of those glorious *Prelates* of the *Councell* of *Nice*. From all which considerations we may rationally collect, that our Lord in this example gave a warning to the *Rulers* of his Church to be vigilant to prevent the like dangerous *Heresies* for the future; but withall to be confident in his promises, since he had been so carefull to perform them, that when *Heresie* had all imaginable advantages, yet he provided so for his Church, by putting an end to those tentations, that the succession of lawfull *Bishops* was not at all interrupted by them.

3. Beside these, Mr. *Chillingworth* produceth an engine (his friends know from what forge)

forge) to invalidate, as he believed, all manner of advantage, which *Catholiques* reap from the promises of *Christ*, concerning a perpetuall succession of his Church, by saying, that those promises are onely conditionall, viz. If Christians would make use of, and improve those means that *Christ* had left for the propagation of his Church; otherwise not.

4. But hereto the answer is very ready, For 1. All that is alledged is spoken merely *gratis*, there being no warrant from any circumstance in those *Texts*, wherein such promises are contained, for such an interpretation; and therefore when plain *Texts* are, and have been interpreted in a sense absolute by all *Catholiques* of all times, a new unnecessary interpretation will certainly find no entertainment with any, unlesse it be such as make antiquity a prejudice to truth. 2. *M. Chillingworth* applies this interpretation to future times onely, not to passed or present; so that thereby it shakes onely our hope for succeeding times, not our faith for the passed or present; and therefore it is not availeable in the dispute in hand, concerning the *Roman Catholique Church*, which all *English Protestants* acknowledge to be a true Church of *Christ*, defective in no necessary truths, all the fault being her *superabundance*.

5. And for this reason it was that generally he was blamed, and I my selfe have often taxed him for serving himself of so scandalous, and as we thought, so uselesse an interpretation. But upon more serious consideration,

ration, I judged not him unreasonable for it, but my *selfe*, and others not quick-sighted enough to perceive the necessity he had (though he never discovered himselfe plainly to any man, as far as I know) to make use of so desperate a *glosse*: For doubtless he saw clearly, that if there were such *absolute Promises* of *indefectibility* and *divine assistance* to the *Catholique Church*, none could with any justice challenge them, but the *Roman Church*, since she only appropriates them to her present *Communion*, all others laying down their *claim*. The speciall allegations which she may produce, to prove her self in a speciall manner interested in these promises I shall take notice of in the last conclusion. Lastly *S. Augustine* will afford us a satisfactory answer, who, to the like objection of the *Donatists* (viz. *Men would not persevere; and therefore Christian Religion hath failed out of all Nations, except only the party of Donatus:*) Answers him, *As if the Holy Ghost was ignorant what would be the future wills of men, which yet foreseeing notwithstanding foretold that the Church of Christ should endure for ever.* De unit. Eccl. c. 12.

CHAP. XXX.

The generall ground of the Churches authority, viz. Christs promises.

The severall subjects and acts thereof.

1. **T**O return therefore to the authority of the present Catholique Church, by vertue of which she obligeth all men in her communion, not only to receive the Scriptures from her, as a *depository* of them, but the true interpretation likewise of them preserved by her, together with all other Traditions, as much as concerns the substance of Christian Religion: This authority seems to be grounded especially upon the promise of *indefectibility*: an *indefectibility*, I mean, of the Church considered as one body composed of parts ruling and obeying, teachers and persons instructed, as *S. Paul* describes the Church, as it is to continue to the perfecting of the Saints: (*Eph. 4.*) Not as *Mr. Chillingworth*, who would make our Saviours meaning to be no more, but that till his second coming his Gospell should not be so utterly rooted out of the world, but that somewhere or other there should be some that should profess it.

2. By vertue of this promise, the Church is assured 1. not to be deprived, neither of any necessary truths, nor of lawfull Pastors to teach those necessary truths: when I say necessary, I mean not absolutely necessary to every single person, considered in any circumstance, exigence, or extremity (as *Mr. Chillingworth* and

Doctor

Doctor Potter &c. through their whole books understand it, whether mistaking their adversaries, or no, I thought it unnecessary to trouble my self to examine; but I am sure, without any prejudice to the established doctrine of the Church, which remains untouched, though all the inferences which they would make from such a notion of the word *necessary* were allowed them,) but I mean *truths necessary* to the constitution of a glorious *visible Church*, which must be furnished with a world of *Doctrines* and *Orders*, which to all single persons are far from being necessary to be believed or known, much lesse to persons wanting abilities, or means, or time to be instructed. 2. *She* is secured from Schisme or Heresie; for remaining to the worlds end, *one holy Catholique Church* (as we profess in the Creed) how can she be divided from her self, either in Faith or Charity? For unlesse all *Bishops* in *Councells Oecumenicall*, and indeed all *Christians* should conspire to renounce that truth to day, which they believed yesterday, how can novelty or heresie enter universally into the Church, under the notion of Tradition?

3. Concerning the *subject* of this *authority*, the *principall subjects* are indeed the *Governours* and *Pastours* of the Church, with whom *Christ* hath promised that he will be to the end of the world: But the *adequate subject* are all *Catholique Christians*, as well *instructers* as *instructed*: since Tradition is continued by them both, shining in the *doctrines* taught and received, in *devotions* exercised, and in *outward praetises* and *ceremonies* celebrated by all *Christians*.

4. Now

4 Now of this authority of the Church there are, generally speaking, *two acts*, 1. *An Obligation* lying upon all Christians to acknowledge *that doctrine* to be true and necessarily to be believed, and *those practises* necessarily to be conformed to, which are taught and received by the *whole Church*: and all this upon penalty of being accounted *Heretiques*, that is, no members of the Church, and therefore by consequence divided from *Christ the head of the Church*, which inspires life into it here, and will glorifie it hereafter. 2. A *coërtion*, or infliction of spirituall penalties and censures, as *suspensions*, *deprivations*, *excommunications* &c. on those that persist stubbornly in opposing those truths and practises. And this belongs to the *Teachers* and *Governours* of the Church, more or lesse, according to their severall qualities: For every *Parish Priest* ha's some degree of this coercive power over his flock: every *Bishop* over both *Priests* and severall congregations within his *Diocesse* ha's more: every *Metropolitan* a yet larger power: A *Provinciall Synod* above a single *Bishop* or *Metropolitan* &c. And in conclusion, the

supreme Ecclesiasticall tribunall

See Bacon. *Analys. fid* &
Celsor. de *Hier. Eccl lib. 4.*
c. 10. & 12.
Syst. fidei ca.
23. & *infr.*
ca. 33.

is a *Synod Oecumenicall* lawfully called, confirmed, and *some adde*, universally received by all *Catholique Churches*, that is by their *Prelates*, from which there is no appealing; for if there were, all authority would be vain, enjoying the name, but without any effect, or use

use at all, as shall be shewed hereafter.

5. Concerning the former act of Ecclesiasticall authority, (viz. an Obligation lying upon all Christians under pain of Heresie to receive the doctrines and practises of the universall Church) that it is in the Church antecedently to a generall Councell, appears by this, namely, that there were in the Church very many Heresies taken notice of, acknowledged for such by all Catholikes, and dissipated before any generall Councell had been called, as the Ecclesiasticall history & S. Epiphanius will assure us. And this is grounded 1. Upon evident reason, for what is heresie (*αἵρεσις*) but a relinquishing of a former received opinion or practise, and the choice of a particular new one? an act this is which implies an extreme contempt of the whole mysticall body of Christ, and a preferring ones own single judgment or wilfullnesse before whatsoever els is prudent or sacred in the world. 2. Upon expresse Scripture, for S. Paul commands the Thessalonians, and S. John all Christians to abstain from the conversation of, and not so much as to bid God speed to all disordinate walkers, swerving from the rule established, and all introducers of novelties in the Church: Yea S. Paul layes, that an Heretique, even before the Bishops censure, is (*αὐτοκατακεῖται*) condemned by himself, that is (as severall Fathers expound it) voluntarily and by himselfe separated from the body of the faithfull; so that the solemn excommunication of the Bishop against him may seem to be onely a ratifying of that mans censure against himselfe: For I conceive it can hardly be affirmed of all

all *Heretiques* in generall that they are (*αὐτοκατακεῖροι*) self-condemned, that is professing and maintaining errors against their own conscience and knowledge.

6. Now this *authority* residing in the whole body of the *Catholique Church* (I must adde, of the present *Catholique Church*) has been in all times preserved so inviolable, that besides the fore-cited testimonies of the *Fathers*, this observation will sufficiently justify it, viz. That there was never in any age of the *Church* (as far as I have been able to inform my selfe) any one single person esteemed a *Catholique*, that ever either spoke against, or in the least degree censured, or seemed to render suspicious any doctrine or practise universally believed or received by the *Catholique Church* during the time that he lived. Many *Fathers* have been very bold and eager against abuses and errors particular, some of them perhaps too largely dispersed; but never any of them, whether private person or Governour, learned or unlearned, taxed the *Church* either of error in doctrine, or of superstition, prophanenesse, or any other enormity in practise: Many of them have earnestly called for a free *Conncell* to reform particular disorders and errors in the lives and writings of both *Clergy* and *Lay* (sometimes not sparing *Popes* themselves) but never to have the *Church* it self to alter any of her doctrines, or to change any of her practises, upon pretence that they were condemnable.

7. I know the severall *Seſſaries* of this present age are in this occasion alwaies ready to object

object the only one blameable action of that glorious *Father and Martyr S. Cyprian*, I mean his contestation with the Pope, and opposition to the generall Apostolique Tradition and practise of the Church in *non-rebaptization of Heretiques*. They neglect, forget, and by their practises condemn that most *Christian Spirit of Unity and Charity*, which shined in him toward those that differed from him in this point, and (as if his errour had been his only vertue) acknowledge him only an example to be imitated in his fault, not considering what probable excuses there are to qualifie that single fault of his, to which qualifications, they in none of their so many rebellions can pretend to: as 1. *That* the generall practise of the Church against him did not appear to him so evident, but that he could alledge examples, not only of the African Churches, but severall in the East likewise, as *Cappadocia, Phrygia, &c.* as he was informed by *Firmilianus* in his Epistle to him. 2. *That* he himself begun not this novelty, but could justifie the Tradition of it for severall successions, at least as high as the times of *Agrippinus* one of his Predecessours. 3. *That* no generall Councell had determined any thing against him. Yea *S. Augustine* (before quoted) confidently professeth, that if *S. Cyprian* had survived to the time of the Councell of *Nice*, he would no doubt have relinquished his opinion, and submitted to the Councell.

8. By this objection borrowed from antient Heretiques, it appears, that as in the *Catholique Church* there is a Tradition and Succession of truth, so in heresies likewise of errour, the latter Heretiques

Heretiques borrowing from their Predecessors (though not Predecessors in their particular opinions) the same arguments and pretences that formerly have been without successe made use of against the Catholique Church: so zealous do such men shew themselves to use all endeavours to renounce that precious legacy of unity and peace, which our Saviour, ready to relinquish the world, so tenderly bequeathed to his Church.

9. Then for the second act of Ecclesiasticall authority, (viz.) a power coercive and judicary residing in the Church-governours respectively, and supremely in generall Councells, lawfully conven'd, approved, and accepted: this authority the primitive times, and all ages ever since have acknowledged to be grounded upon the institution and promises of Christ, and practice of the Apostles mentioned expressly in Scripture, *Act. 15.* & delivered likewise by universall Tradition, both orall and practicall, v. g. Tell the Church, and if he will not &c. And, where-soever two or three are gathered together in my name, I am in the midst of them. And, The Apostles and Elders were gathered together to consider about the matter, viz. in the first generall Councell, concerning the controversie about Moyses his law &c,

10. And here likewise may be verified a like observation to the former, viz. That never any one of the Fathers of the Church did ever censure, much lesse contradict or disobey the decisions, orders or decrees of any legitimate Councell in their own or former times. Yea I think I may hereto add something to the utter shame and

and confusion of the contrivers and propugnat-
tors of the late Heresies and Schismes, viz. That
though most of the ancient Heretiques, after a
Councell had condemned their opinions, did in-
deed refuse to submit to their own condemnati-
on: Yet, I think, there cannot be found in
Antiquity the example of one Heretique that
ever began to publish a Heresie against any do-
ctrine that had formerly been declared by a ge-
nerall Councell. Such a supereminens degree of
Rebellion we must acknowledge to be due, and
to be appropriated to Luther, Calvin, &c. viz.
to tread under foot all kind of Ecclesiasticall
authority, not only of the present, but all former
times likewise.

II. I shall defer the consideration, how ad-
mirable and only effectually a means of unity a-
mong Christians is the authority of the pre-
sent Church, and reverence of generall Coun-
cells, so unanimously acknowledged by all the
ancient Worthies, Fathers, Doctors and Mar-
tyrs; insomuch as the more eminent in learning
and sanctity that any of them have been, the
more earnest Champions have they been of the
Churches authority. But the proper season to
enlarge my self upon this subject, will be when
I have taken into consideration the contradicto-
ry doctrine of Protestants, concerning power of
interpreting Scriptures, and judging contro-
versies.

CHAP. XXXI

Authority of the Christian Church compared with that of the Jewish.

1. **B**Efore I leave this argument of the grounds of the Churches authority (and the foundation thereof, viz. Christ's promises of *indefectibility* &c.) because objections against it are frequently taken out of the *Old Testament*, namely from a comparison with the *Jewish Church*, which though it enjoyed great promises, did notwithstanding fall into a generall corruption, both in faith and manners: It will not be amiss to set down for what reasons I rested satisfied, that none of those arguments ought to have any effect upon me, to shake my acknowledgement of the authority of the Christian Church so unalterably grounded, and so universally submitted to.

2. The first reason was, because the *Jewish Church* had not such promises of *indefectibility* and security from *Heresies*, as the *Christian Church* apparently has. It is true, the Patriarch Jacob prophesied, that the Scepter should not depart from Judah, nor a Lawgiver from between his knees till Shiloh came. But this promise, I assured my self, respected only the outward policy of the *Jewish Nation*, which was to remain in a distinct government, not swallowed up by other governments, but openly governed by its own laws, as a Commonwealth, plainly distinguishable from others till the

the coming of the *Messiah*. 2. They were not furnished with those means of preventing and condemning of Heresies that the *Christian Church* enjoyeth. For the understanding whereof, I conceived that the *Civill and Ecclesiasticall Law of Moyses* was to be considered in two respects *first* in the plain litterall sense, and so it differed not much from the lawes of other Kingdomes, the end thereof being worldly happinesse, which is only in expresse words proposed in that law. *Secondly* in a spirituall, allegoricall and typicall sense, and so it had immediate influence upon the conscience and inward acts of the soul, which later sense was taken notice of only by extraordinary persons, as *Prophets &c.* Now for the execution of this law in the litterall outward sense and notion of it, God left sufficient authority in the *Priests* and other *Magistrates*, threatening every one with death that opposed their sentences and decrees. And for the explication of any emergent difficulties, God left the *Sandrim* together with a succession of *Scribes*, from whose lips the people were ordinarily to seek knowledge. Inasmuch as our *Saviour* speaking of such *Scribes* sayes, *They sit in Moyses his Chair: whatsoever they command you to observe, observe and do it, Mat. 23.* But if we observe the dependance and limitation of that speech, the meaning will appear to be, that for the outward practises of *Moyses* his law, the *Jews* were to submit themselves to the established authority, yea even when they interpreted that law to the peoples disadvantage, as they did in the case of others mentioned by our *Saviour* in consequence

quence of the former speech, including herbs as *Mint*, *Comyn*, &c. among the Species tythable, which *Moses* his law did not expresse, not necessarily imply.

3. Such authority the *Priests*, *Scribes* and *Pharisees* had to explain the Precepts of his law for outward practise: But as for *spirituall points of belief*, *Prophecies* or internall sanctity, it does not appear that they much meddled with them, not one decision of the *Sanedrim* can be produced concerning such matters. Indeed who should be the interpreter of such doctrines? There were among them two principall factions, the first of the Nobility, that is, *Priests*, and those were generally *Sadduces*, as *Josephus* informs us: the other that popular faction of the *Pharisees*. Now I suppose the *Sadduces*, who denied the immortality of the soul, the existence of *Angells* &c. were very incompetent Judges in spirituall matters, and yet the authority was principally in their hands: As for the *Pharisees*, they were the more *Orthodox* of the two, but wanted authority. And to shew that neither party pretended that points of such a nature were within their cognizance, it is observable, that neither of them extended their power to the condemnation or excommunication of the other for such differences; For for such trifles as heaven or hell, &c. they gave free liberty of conscience to every one to believe what and how much any man thought fit. Therefore surely our Saviour never intended to extend the forecited Text to such decisions of the *Scribes*: For then the people had been obliged to have submitted to that decree of theirs,

viz.

viz. that he should be excommunicated that confessed Christ to have been the Messiah. Which Decree of theirs, though it seems to be about a principall point of Faith, yet the ground of making it was not to determine points of that nature; but because they believed, or at least said that they believed, that our Saviours design had been to destroy the law of Moyses and the Temple, and all the Rites which Moyses gave to the Jews, therefore as externall Magistrates, they provided by such a decree against sedition and rebellion.

CHAP. XXXII.

Enquiry concerning the extent of the Churches authority.

How Stapleton states this point.

1. **A**FTER the having examined the grounds of the Churches authority; which appeared to me both as firm in themselves, as the expresse word of God, the promises of Christ, and the Prophecies of the Old Testament could make any thing firm; and likewise as evidently certain to my understanding as the universall acknowledgement of all Christians in the Catholique Church, attested by the continuall profession and practise of all ages of Christianity, the quotations, yea whole volumes of Fathers, and the concurrence of all Councells, Provinciall, Nationall, and Occumenicall, could render any thing that was delivered before our times assured to any man: In the next place, I took into consideration the

the extent and latitude of this authority, how far it did necessarily oblige all Christians to submit to it; and what manner of submission is required respectively to the doctrines, Rites, Reforms, &c. decided by the Church.

2. Now this enquiry I made, not with any designe to make choice of any particular opinion among learned Catholiques to adhere to in opposition to any others (for being a Catholique, I was resolved to be an *obedient son of the Church*, and *only of the Church*) but to the end, that by instructing my self, how much more easie some *Catholique Doctors* of unquestionable integrity had made the bonds, whereby the Church restrained all in *her Communion* (contrary to that conceit which I, whilst I was a *Protestant* had entertained, when I opposed the *Churches authority* under the School-notion of *infallibility*, and that notion extended to the utmost importance of the word) I might clearly perceive my selfe, and if occasion were, discover to others (especially of my own country) that the exceptions and advantages which we have against the *Roman Church*, proceed only from our misunderstanding of her necessary doctrines, or at most, that all the efficacy they have, is only against particular opinions and inferences made by particular Catholique Writers.

3. I did not search for the most qualified sense of the *Churches authority* in the writings of *Occham*, *Almain*, *Major*, no nor of the most learned spirituall *Gerson*, &c. partly because some of those Writers are obnoxious to be excepted against, and all of them wrote before the new
Schismes

Schismes gave Catholiques the opportunity to study this controversie more exactly. I had recourse therefore to writings published since the Councell of Trent, and abstaining from relying upon the suspicious moderatenesse of Cassander, Padre Paulo Veneri, Picherellus &c. I fixed upon the judgement of our learned Stapleton, a man seldom cited, either by Cardinall Bellarmine, Perron, &c. without a testimony of his profoundnesse, perspicuity, and integrity, and without the least suspicion from any Catholique of tergiversation, partiality or unsoundnesse.

4. This so approved Doctor in those books which he wrote purposely upon this subject, being to determine this Question, viz. *An Ecclesie vox & determinatio sit infallibilis?* that is, Whether the voice and determination of the Church be infallible? gives an exact explication of the true state of the controversie in seven observations (called by him *Notabilia*) which are in brief, as followeth. 1. That the Church does not expect to be taught by God immediately by new revelations or enthusiasmes, but makes use of severall means and diligent enquiry, as being governed not by Apostles, who received immediate revelation, but by ordinary Pastors and Teachers. 2. That these Pastours in making use of these severall means of decision, proceed not as the Apostles did, with a peculiar infallible direction of the Holy Spirit, but with a prudentiall collection, not alwaies necessary. 3. That to the Apostles, who were the first

first Masters of Evangelicall Faith and founders of the Church, such an infallible certainty of means was necessary: not so now to the Church, which pretends not to make new Articles of Faith, but only to deliver what faithfully she received, and in some cases to add explanations. 4. That in conclusions notwithstanding, though drawn from means and arguments sometimes of reason and humane documents, the Church is infallible, Prophetically, and by the holy Spirit's assistance, in some sense divine. 5. That the ground of this difference is, because the Church teaches not Philosophically, and by rules of art, but by an authority conferred by Almighty God. Hence in Councils we see their Decrees and Conclusions, but not alwaies their proofs and arguments. 6. That this manner of deciding in Councils was necessary, first in respect of ignorant persons, because they being rude and infirm, could never be secure of their belief, if it were to depend on medium's and principles which they could not comprehend: and secondly in respect of the learned, among whom there would be no end of disputing, if it were permitted to them to examine, whether the Principles upon which Councils build their Conclusion were firm and concluding enough. In a word, otherwise Religion would not be faith, but Science and Philosophy. 7. (To set down his words at length) We must observe, that in the Churches infallibility in teaching, it is sufficient that she be infallible in the substance of faith, in publique doctrine, and things necessary to salvation. This is manifest, because

this

this is the end of the infallibility given,
 viz. For the consummation of the Saints,
 and the edification of the body of Christ,
 that is, to the publique salvation of the
 faithfull. Now God and nature as they
 are not defective in necessities, so neither
 are they superabundant in superfluities, nei-
 ther is the speciall Providence of God to be
 deduced to each particular: The which Pro-
 vidence as it doth permit many particular de-
 fects in the Government of the Universe, and
 yet for the beauty of it, as S. Augustine
 (de Civ. lib. 11. cap. 18.) observes: so like-
 wise doth it permit many private errours in
 the Church, and even in the most learned men
 an ignorance of many things not necessary,
 and this not onely to shew a beauty in oppo-
 sition, but for the salvation of the Teachers,
 to whom it is expedient to be ignorant of
 many things: that in this regard power may
 be perfected in weaknesse, that is, may be
 repressed from pride. Thus Stapleton with
 great solidity, and likewise with much
 becomming warinesse states this Questi-
 on.

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CHAP. XXXIII.

Upon what grounds Stapleton may be conceived to have stated this question, with more than ordinary latitude.

1. **T**O this determination of Stapleton, I will subjoyn the thoughts I had during my debate with my self about this great and most important controversie; together with the grounds upon which I believed that he had been more moderate and condescending in this point, then generally other Catholique Controversists are.

2. But first by the way it may be observed, that when he speaks of the voice and determination of the Church in the question proposed, he means the decree of the Church speaking in a generall Councell representatively, in which, sayes he, the Church is infallible, namely with that restriction expressed by him in his last observation, viz. in deliuering the substance of Faith, in publique doctrines, and things necessary to salvation. Other Catholiques there are which in this matter speak more restrictively then Stapleton hath expressed himself: as, to

Panorm. C. name one Panormitan, (whose
signif. ext. words and opinion, though for
de Elect. the most part disclaimed by Catholique Writers, yet not hitherto censured by any that I know,

as hereticall,) they are these. Although a generall Councell represent the whole universall Church, yet in truth the universall Church

Church is not truly there, but only representatively, because the universall Church is made up of a Collection of (all) believers, and that is that Church which cannot erre. Panormitans meaning (to make his words tollerable) I conceive is, That the decrees of a generall Councell are not absolutely and necessarily to be acknowledged the infallible Doctrines of Faith, till they be received by all particular Catholique Churches, because till then they cannot properly be called the Faith of the universall Church, or of the body of all faithfull Christians, to which body the promise of infallibility is made. And this was the doctrine of Thomas Waldensis, and some other Schoolmen &c. An opinion this is, which though not commonly received, yet I do not find it deeply censured by any, yea the Gallican Churches reckoned this among their chiefest Priviledges and liberties, that they were not obliged to the decisions of a Generall Councell, till the whole body of the Gallican Clergy had by a speciall agreement consented to them: yea, which is more, till out of the said Decrees they had selected such as they thought good to approve, the which they reduced into a Pragmatick Sanction, and so proposed them; and them only to the several Churches there: My Author from whose credit I received this, is Thuanus, who protesteth in a discourse Thuan. de Vita K. Henry the IV. related ta suâ lib. 6. by himself, that it could not be found in any Records of that Kingdome, that ever any Generall Councell had been any other way received in France. This were a priviledge

indeed to the purpose, if it could be made good, as it is much to be doubted.

3. But as for the Opinion of *Waldensis*, it has found many abettors in these latter ages, for Fr. *Picus Mirandula* in his eighth Theorem de Fid. & Ord. Cred. saith, Those Decrees may justly be called the the Decrees of the universal Church, which are either made by the Pope the Head thereof, or by a Councell, in which the Church is represented in matters necessary to Faith, and which are approved by the Church her self. In like manner *Petrus Soto* Affer.

2 *Soto* instancing in the second Ca. cit. de Councell of *Ephesus* corrected by that of *Chalcedon*, manifestly implies,

that Councells, even General, before they be received and approved by the Universal Church, may be repealed by a following Councell; but a Councell once received can never be altered. And therefore, sayes he, God by his providence over his Church will so order, that whatsoever is erroneous or defective in one Councell, shall be corrected in a following one, before it be received in the Church. The same Author repeats the same

Doctrine again in his observations upon the Confession of *Wittenberg*. cap. de Concil. Consequently *hieretico Cellotius* a learned Jesuite professeth, That the infallibility promised to the Church is twofold. 1. Active,

by which the Prelats in Councells proposing points of Faith, are secured from errour. 2. Passive, whereby the Universal

fall

fall Body of the Church under all the Prelates in all the severall Provinces respectively is preserved from assenting to, or believing an error. Now that in the whole Church, whether represented in a Councell, or dispersed over the world, both these kinds of infallibility are to be found, saith he, no Catholique can deny. He adds, In case there hath been anything decreed by Councells, which either hath not been generally admitted, or by generall disuse hath ceased, that the present Church is not thereto obliged, appears clearly by the Decrees of the first Councell of the Apostles, in the prohibition of things strangled, and bloud.

In the last place, our learned Countreyman Bacon (alias Southwell) a very ingenuous and acure Jesuite, Bacon Anal. doth plainly enough signifie, Fidei. n. 113. That it was the opinion, not only of S. Augustine, but generally of all the Writers of that age, that the resolution of Faith had its utmost compleat effect in the reception of the whole Christian world; grounding his assertion upon such like passages of S. Augustine as these, Those are only Plenary Councells which are gathered out of the universall Christian world. Again, The letters of Bishops may be corrected by Nationall Councells, and Nationall Councells by Plenary ones, and former Plenary Councells may be corrected by others that succeed. And again, We should not have the boldnesse to affirm any such thing, were it not that we are

Aug. de
Bap. l. 2. c.
3. id. ibid.

confirm'd by the most unanimous authority of the universall Church. Now I suppose their intention is not to refund all authority finally upon the ignorant people, but upon the whole Body of the Prelates, admitting and avowing what was decreed by a few in Councils, by which means the universall Government of the Church sets their seal to the Doctrine of Faith, and virtually, or by consequence, in and with them, all Christians universally in their communion and under their charge. By this means indeed all possible objections will be taken away, and the Decisions of Councils will be the Acts, not of ten Bishops representing a hundred, and perhaps giving suffrages to Doctrines never questioned or debated by them, but of all the Bishops of the Christian world. Now it is not necessary, according to these Authors grounds, that there must be such a Reception of conciliary acts by particular Prelates expressly, formally, and directly, it being sufficient that it be done interpretatively, that is, when such Doctrines are known, and permitted to be published *namine reclamante*. And till this be done, say they, the Council, though in it self it be very legitimate, and deserving the title of *Documentall*, yet it does not sufficiently and evidently appear to be so: whereas a *Provinciall Council*, yea a *Private Fathers or Doctors opinion* so received, has in it the virtue of a *Generall Council*.

4. Now this opinion maintained by such considerable learned Catholics, and not apparently contrary to any decision of the Church, though I did not intend to subscribe to, as undoubtedly

doubtedly true, for my resolution alwaies was
 not to engage my self in any private Sects or
 topicall opinions, and least of all in such as ap-
 peared to be exotic and suspicious, notwith-
 standing I was very well contented to perceive,
 that it was at least an allowable opinion; For
 I found it of great convenience to my self, to
 free me from many difficulties: For thereby,
 1. Here is no entrenching on the points of con-
 troversie between Catholiques and Protestants,
 since they are all, not only decided by the au-
 thority of Councils, but likewise actually as-
 sented to and imbraced by all particular Catho-
 lique Churches; neither (as matters of contro-
 versie do now stand) is it necessary to require
 any more from Protestants, then what ha's been
 so both decided and received. 2. Hereby all the
 objections, which Protestants make from cer-
 tain (reall or imaginay) contradictions which
 may be found in decrees of Councils about o-
 ther points not now in controverſie, are appa-
 rently rendred ineffectuall; for if that be to be
 only necessarily accounted an article of Catho-
 lique Faith, which is actually acknowledged
 and received by Catholiques, and since contra-
 dictions cannot be actually assented to, it will
 follow, that whatsoever decisions of Councils
 may seem to oppose such articles, are not neces-
 sarily to be accounted Catholique Doctrines,
 and by consequence not obligatory. 3. That so
 much objected speech of S. Augustine (de Bapt.
 Dom. l. 2. c. 3.) (viz. The letters of Bishops
 may be corrected by Nationall Councils, and
 Nationall Councils by Plenary ones, and for-
 mer Plenary Councils may be corrected by o-
 thers

thers that succeed) though it be understood of points of Doctrine (as it seems to require such a sense, because S. *Augustine* speaks it upon occasion of *rebaptization*) yet makes nothing against *Catholiques*, who upon the forementioned grounds and authorities, need account that only to be *Catholique Doctrine*, which is actually imbraced by *Catholiques*. Yea upon the same grounds the like may be said of that yet more bold speech of *Cardinall Cusanus*, viz. *It may be observed by all experience, that an Universall Councell may fail.* (*Cusan. Concord. l. 2. c. 14.*)

5. But to proceed to the severall grounds; upon which I conceived *Stapleton* determined this question, with a greater latitude and indulgence then most other Writers, and yet notwithstanding he hath escaped the censure of any, being commended even by those who use much more rigor in it then he has done. The first is, That no Doctrine can be called an *Article of Faith*, but what was in the beginning revealed and delivered to the Church by Christ and his Apostles. 2. That these doctrines have been preserved and continued to these times by *Tradition*, that is, not only in books approved and delivered *Traditionally*, but rather in an orall practicall *Tradition* from one age to another. For the Church pretends not to any new immediate revelation, though she enjoys an effectuall assistance of Gods holy Spirit. 3. That there is a double obligation from decisions of *Generall Councils*, the first an obligation of *Christian belief*, in respect of doctrines delivered by *Generall Councils*, as of universall *Tradition*:

tion: the *second* only of Canonick obedience to orders and constitutions for practise, by which men are not bound to believe that *these* are enforced, as from divine authority, but only to submit to them, as acts of a lawfull Ecclesiasticall power, however not to censure them as unjust, much lesse to oppose and contradict them. 4. That many (I may say, most) constitutions of Councils in order to practise do yet virtually include some degree of belief; as that of *Communion under one kind, of the use of Images in Churches and upon Altars, &c. of residence of Bishops, of authoris'd Translations of Scripture, &c.* And that in such cases we are not obliged to believe that Christ or his Apostles gave order that such practises should follow, but only that considering Christs continuall care over his Church so clearly promised, neither these nor any other orders universally established and practised are destructive to any substantiall doctrine or practise of Christianity; and that the authority left by Christ in his church was so large and ample, as that when she shall judge it fit, considering the various dispositions of succeeding times, she may alter externall practises and formes not essentiall or of the substance of Christian Religion, even in the Sacraments themselves, as we see acknowledged in some cases by all Christian churches, as about the altering of the time and posture of receiving the Eucharist, the triple immersion in Baptisme, abstaining from things strangled, and from bloud, &c. 5. That doctrines determined by Nationall Councils lay no obligation at all upon any other churches, but only those

those whose Bishops meet together : and all the obligation even of those Christians who live within such Provinces, is only not to contradict; they are not bound to receive such decisions as *Articles of Faith*; the reason being evident, because one Nation cannot be a competent judge of *Catholique Tradition*, and there neither is, nor can be any *Article of Faith* but what is delivered that way. 6. That the authority of the *Pastours* of the present Church is not of so absolute and sublime a nature as that of the *Apostles* was, though it be sufficient to require obedience from every man : as likewise consequently that they are not in all degrees so powerfully assisted in their determinations as the *Apostles* were, so that some difference is to be made between *Canons of Councils*, & *Apostolike writings*, as hath been shewed before out of *S. Augustine*, *Bellarmino*, and other Authors. 7. That some difference may likewise be made between the present and primitive Churches : For they having received Christian doctrines more immediately and purely, and besides the true sense of particular passages of Scripture, which are difficult (which is now in a great measure utterly lost) they were able to speak more fully of many particular, not necessary points in Christian Religion, then the present church now can, though perhaps the advantage of tongues and sciences, the benefit of so many writings, both antient and modern, long study and meditation, &c. may in some sort recompense those disadvantages of the present church ; yet however these are but acquired and humane perfections, whereas the former

former were Apostolique Tradition. 8. That even of points of doctrine decided by Councils a difference may be made between such as are of universall Tradition, and others: for those former being capable to be made evidently certain (as I proved before) such decisions are to be the objects of our Christian Faith, and no more to be rejected then any other divine revelations: But other points of doctrine there are sometimes decided in Councils, rather by the judgement and learning of the Bishops, considering Texts of Scripture, wherein such points seem to be Included. And weighing together the doctrines of ancient Fathers and modern Doctors, an example whereof I gave before in the Council of Vienna, touching inherent grace infused into Infants in Baptism, and in the Council of Basil, concerning the immaculate conception of our B. Lady: Now such decisions many Catholiques conceive, are not in so eminent a manner the necessary objects of Christian Faith, because not delivered as of universall Tradition: But however an extreme temerity it would be in any particular man to make any doubt of the truth of them, and unpardonable disobedience to reject them, I mean the conclusions themselves, though if the Texts of Scripture be set down, from whence such conclusions are deduced, or the said authorities produced, it may perhaps not be so great a fault to enquire and dispute, whether from such a Text, or such authorities, such a conclusion will necessarily follow. 9. If in such decisions, as these later are, there should happen to be any error, (which yet we may piously believe the assistance

assistance of Gods holy Spirit promised to the Church will prevent) but if this should happen, since it must necessarily be in a point not pertinent to the substance of Christian Religion (for all substantiall points are universall Tradition, as we shewed before) it were far better such an error should passe, till (as S. Augustine saith) some later Councell amended it; then that unity should be dissolved for an unnecessary truth, since as Irenaeus saith, *There is no reformation so important to the Church, as Schism, upon any pretence whatsoever is pernicious.*

3. Upon such grounds as these, I supposed, it was that our learned Stapleton stated this question of the churches authority (or as he calls it, *infallibility*) with so much latitude and condescendence; And him I have quoted not with any intention to prefer him with the disparagement of any other, but to shew that thereby I perceived my self not to have sufficiently considered the necessary doctrine of the Roman Church in this so fundamentall a point of faith; and likewise how (when I heard the Church speaking in her own language, and moderately interpreted by Catholique Doctors) I found what she said so just, so reasonable, so impossible to be contradicted by any thing but passion, or interest, or pride, or hatred of unity, that there was no resisting the attrails of it. Then at last I found what I had all my life time in vain sought after, namely a firm foundation, whereon I might safely and without any scruple rely; and more glad then of all worldly treasures to see my soul taken out of mine own hands, and placed under the conduct of her whom Christ

Christ had appointed to be my guide and counsellor, to whom he had made so many rich promises, and with whom it is his pleasure to dwell, then I took up a Psalm of Thanksgiving and said, *Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus: Stantes erant pedes nostri in atria tuis Jerusalem: Jerusalem quæ edificatur ut civitas cujus participatio erit in id ipsum: Illuc enim ascenderunt tribus, tribus Domini &c. Psal. 121.*

CHAP. XXXIV.

Unsatisfactory grounds of the English Church, concerning the Ecclesiastical authority.

Calvinists Doctrine, concerning the Spirit's being judge of controversies, &c. answered.

BEING thus satisfied of the firm grounds of the Churches authority, the only bulwark against all Heresie and Schisme, a sure preserver of unity, without which no Commonwealth, no society of men can possibly subsist, much lesse of churches; in a word so necessary, so consonant to reason, that even all sorts of sects and congregations, whilst they deny it to the Catholique Church, usurp it to their own conventicles; to which yet they have not assurance enough to apply our Saviours promises in contradiction to other Sects, with whom they will not communicate; yea even those

those who make a liberty of prophesying a differing mark of their Sect, yet will not allow their own partizans this liberty of prophesying, unless they prophesy by their rule, and against their enemies. In the next place I took into consideration the unspeakably happy effects of this authority, which immediately represented themselves to my mind.

2. I will notwithstanding a while defer an account of those effects, till I have briefly set down and examined the grounds which Protestants lay for interpreting Scripture, and judging controversies in Religion, in opposition to the authority of the Church and her Generall Councils; as likewise their principall objections against the said authority: For then comparing both these doctrines together, and the consequences together, it will be more ease and commodious to decide whether of them is the more advantagious, and whether or no I have made a prudent choice in forsaking a Church, where all unity was impossible, but only such an outward unity, as worldly hopes and fears can produce, and in betaking my selfe to a church where Schisme is impossible.

3. All Protestants, and other Sects, agree in this against the Catholique Church (for *Schisma est unitas ipsa*, as Tertullian. de Praescrip. c. 42.) saith, Their unity is an agreement in Schisme, that the Scripture is the only sufficient Rule of Faith; and that there is no visible Judge of the sense of it. But yet to the end that Gods church may not become a very Babel, since a Judge visible or invisible must needs be had, some disagreement there is among them,

among them, what invisible judge to pitch upon.

4. All that I can collect from the sense of the English Church in this point is, that which results from these articles of hers compared together, viz. Holy Scriptures containeth all things necessary for salvation, so that whatsoever is not read therein, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite necessary to salvation. Again, The three Creeds &c. ought thoroughly to be received &c. For they may be proved by most certain warrants of holy Scripture. Again, The visible Church of Christ is a Congregation of faithfull men, in which the pure word of God is preached, and the Sacraments be duly administered &c. As the Church of Hierusalem &c. so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith. Again, The Church hath power to decree rites or ceremonies, and authority in controversies of Faith; and yet it is not lawful for the church to ordain any thing that is contrary to Gods Word, neither may it so expound one place of Scripture that it be repugnant to another; wherefore although the church be a witnesse and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation. Again, Generall Councils may not be gathered together, without the commandements and will of Princes. And when they be gathered together (forasmuch as they be an assembly

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By of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them as necessary unto salvation, have neither strength nor authority, unless it may be declared, that they be taken out of Holy Scriptures. From which Articles it is apparent, that the Church of England, though in words she seemes to ascribe some kind of power to the Church and Generall Counsell, yet in very deed, since she makes her selfe at least, if not each particular man, a judge, whether the Catholique Church proceeds according to Scriptures or no, she thereby utterly deprives the Church of all manner of authority: yea *de facto* the Supremest authority, which is in the Church, is actually censured as a Delinquent, both in having made decisions beyond, and against the Word of God. But after these destructive determinations, the English Church names no other visible or invisible authority, not laying her selfe any claime thereto, although in effect she takes upon her to do more then she claimes: So that *a primo ad ultimum*, all the judgement that I could make of the English Church was, that since worldly interests constrained her to separate from the Catholike Church, by the just judgement of God, she had only a power given her to destroy the Temple of God, but not so much as to lay one stone towards the raising up another in the place of it.

5. As for the Calvinist party in England, they follow the example of Calvin, and most of his followers that I had read, as likewise the Lutherans, &c. all which make the Holy Ghost, testifying to every mans conscience, the infallible interpreter of Scripture. Now concerning this their pretence to such a Judge, all I had to say upon it, during that very small time that I had the patience to take it into debate, was; 1. That I could not believe that they believed themselves, when they laid claim each man, or each Sect to such an infallible Judge. 2. That if they did indeed believe it, as I could not hinder them, so till I had some good experience I durst not pretend to the like infallibility. 3. Since all those Sects pretend to so more-than-miraculous an infallibility, and yet not any of them work any other miracles, it proves of no effect to end controversies, which is the proper office of a Judge, especially such a Judge as the Holy Ghost, which is the Spirit of unity. 4. That if such a pretence was indeed false (as it must be in all Sects differing betweene themselves, but only one) it is in all the rest a most horrible presumptuous lying against the Holy Ghost, and most justly punished by him with implacable and eternall divisions both among themselves, and from Catholique unity, divisions; I say, impossible to be remedied, till all but one Sect agree in the same confession, or acknowledge, since a Judge is requisite, and the invisible one will not serve the turne, that therefore they are to have recourse to the only visible one,

one, viz. The present Catholique Church, which in Spirits so envynomed against the Church, as those Sects are, how without a miracle it cannot be expected, fearfull experience shewes. 5. That since this pretending to the Spirit is effectually only so far, as by a seeming divine warrant to make them hate one the other, but not to oblige one the other to submit to their so *sanctified* interpretations, it is of no use at all in this businesse of finding out a Judge to end controversies among dissenting Christians. Lastly, That that rule of Tertullian (*de Praeser.*) being unquestionable, viz. That whatsoever is new in Religion, *praesudges* it selfe to be false, it will undoubtedly follow, that this ground of so many Sects, is of all others most apparently untrue, since no example can be found for it in all Antiquity; Here the Tradition from the ancient Patriarchs of Heresies strikes them, for excepting some fanatical Heretiques, as the Montanists, &c. none ever pretended to the Spirit against the Church.

CHAP. XXXV.

Mr. Chillingworth's new-found Judge of Controversies, viz. Private reason.

His grounds for the asserting such a Judge.

¶ Since the publishing of Mr. Chillingworth's book, there ha's appeared in England a new Judge of controversies, and much defer'd unto there, which is every man's private reason interpreting of Scripture. From what countrey this new Judge came, is very well known, and I willingly forbear to discover. The truth is, if Christ had made no promises to his church, if it had not by God's own Spirit been called the Pillar and ground of truth; if universall Tradition were a fable; if all Countells, conspiracies of Tyrants, and lastly, if unity in the church were unnecessary or unprofitable, *reason* might have much to alledge for it self, that it should be raised into this tribunall.

1. But before I examine particularly the pretensions of reason to this Office, I will set down the State of this controversie, as Mr. Chillingworth (c. 4. parag. 93.) ha's very perspicuously and yet very briefly expressed it in these words; Believe the Scripture to be the word of God, use your true endeavour to find the true sense of it, and live according to it, and then you may rest securely that you are in the true way to eternal

ternall happinesse. These are the directions which he professeth that he would give to any man desirous to save his soule, and requiring whose instructions to rely upon for that purpose, and this in opposition to a *Catholique*, that would advise such a man to have recourse to the *Catholique Church* &c.

3. Now for a more orderly examining of *Mr. Chillingworth's* direction for finding out the true sense of Scripture, and judging controversies; I will yet more distinctly set down his grounds in severall propositions collected out of his book, in such a method, as may shew the respect and dependence of the one on the other, together with the chief reasons which he alledges for the proof of them; and afterward I will subjoyn thereto the reasons which moved me to judge such grounds of his, insufficient, and his reasons unconvincing, and in conclusion I will declare how I satisfied mine own reason, that all the severall objections which he makes against the *Churches* authority, under the notion of *infallibility*, have not that force that both he and I my self once imagined.

4. The abridgement of *Mr. Chillingworth's* whole discourse, I conceived might be reduced to these Propositions following, viz. 1. *That Christian Religion having been planted so many ages since, the only ordinary way that we can arrive to the knowledge of it is Tradition: and the only assured way, universall Tradition of all ages and Churches, which is of it selfe credible, and admits not of any proof.* 2. *That for himselfe he could find nothing delivered by such an universall Tradition, as of divine authority,*

thority, but only books of Scripture; for if he had, he would have embraced it with equal submission, since the being written makes not any thing more credible. 3. That the Scripture is a most sufficient, and the only rule of Faith (most sufficient) because it self sayes so (the only rule) because nothing else can be proved to be of universall Tradition. 4. That by consequence, the Scripture contains in it all things necessary to be believed and practised by all sorts of persons, and this so plainly and expressly, that no reasonable man can doubt of the sense thereof, much lesse be mistaken; for otherwise God would not have provided sufficiently for the salvation of mankind. 5. That concerning those passages of Scripture, wherein are contained doctrines of Christianity, but not so plainly, men are not obliged necessarily to understand or believe them, since it cannot consist with the goodnesse of God, that men should be bound to have an expresse knowledge or belief of that which God himself ha's purposely delivered obscurely. 6. That since no proof can be made, either out of Scripture, or universall Tradition, that there is any authoritative visible Judge of the sense of the Scripture; and since each mans understanding or reason is the only faculty capable of judging; that therefore it only is to judge of the sense of the Scripture as far as concerns each mans particular. 7. That since every mans reason may possibly be deceived, (especially proceeding upon objects not immediately offered to sense) therefore an infallible faith is not required; such a probability will serve the turn, as is sufficient to produce in a
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man obedience to the precepts of holinesse commanded in the Gospel. 8. That since all Christians cannot but agree in necessary doctrines (which are expresse) they ought not to deny communion to one another for other doctrines, not expressely contained in Scripture. And that this is the only effectuall means of reducing and preserving unity among Christians.

5. These are in brief the grounds of Christian Faith, and of the means afforded us to attain to the true sense of as much of it as is necessary, and likewise to beget charity and unity among Christians, as they lye dispersed up and down in Mr. *Chillingworths* book, and which I have set down faithfully and ingenuously, in the most rationall method that I could devise. I will now with as convenient dispatch as I can, adjoyn likewise in the same order respectively the reasons why I could not content my self with them, but was forced to relinquish them, to abase mine owne reason, and to have recourse to a foundation, as I thought, more firme and rationall, and I am confident farre more safe, viz. the *Catholique Church*.

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CHAP. XXXVI.

An answer to the three first grounds of Mr. Chillingworth.

I. **T**O the first ground therefore, viz. *That there is no other way to be assured of a Religion established many ages since, but universal Tradition*, I grant it; But whereas it is added, *A Tradition of all ages*: If the meaning be, that it is required to such an assurance, that a man should have precisely from every age a sufficient testimony of this *universal Tradition*, this is utterly impossible any other way, then as including the testimony of former ages in that of the present; for though there may be preserved a few writings in every age, all which may concur in this testimony, and so make it indeed very probable; yet the testimony of three or four Writers is not equivalent to the testimony of the age. Add to this, that such a way of proof (though it may give good satisfaction to learned persons, and is practised more by *Catholiques* then any other, who yet rest upon the present Church for the certainty of Tradition) yet it is very laborious and uncertain, and whereof very few persons are capable, and therefore not to be made a ground for all men to build all Religion upon. The testimony therefore of all former ages is always most safely included, as to particular men, in the testimony of the present age, if that be universal for place, and grounded upon Tradition, as I shewed before, and made the proof of the assurance

rance of it to be, because it was impossible it should be false, unless someone whole age should conspire to deliver a thing as of Tradition, which was not so, and not only conspire, but should actually deceive their children, no man discovering the imposture, a thing beyond all imagination of possibility. I will therefore add no more here, but only the confession of a learned Prote-

stantin his own words, viz. *When Pitt. of the a Doctrine is in any age con-*
Church. l. 4. stantly delivered as a matter of
e. 14. Faith, and as received from
ancestors, in such sort as the
contradictors thereof were in the beginning
noted for novelty, and if they persisted in con-
tradiction, in the end charged with heresie, it
is impossible but such a doctrine should come by
succession from the Apostles.

2. To the second, where he sayes, *That he*
could find nothing as of divine authority de-
livered by universall Tradition of all ages, but
only books of Scripture. I answer, that any
 one that will search with a willingness to find,
 shall doubtlesse have better fortune then
 Mr. Chillingworth. For I desire any one to
 consider with himself, 1. *Whether the Apo-*
stles did not in all churches established by them,
settle the whole doctrine and form of Christian
Discipline uniformly? and *whether this do-*
ctrine and discipline was not carefully preserved
in the Primitive churches all the world over? if
 these things be granted, as plaine Texts of
 Scripture for the former, and
 an agreement of most of the
 Fathers, within the time of the
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four first Generall Councils will testifie for both. Then I desire to know, whether from the fourth Councell till S. Gregory the Great's days, any substantial part of either ha's perished? If any one say it ha's, he will find it a labour beyond Hercules his forces to prove it; for to this hour I could never see one pressing testimony out of any Ecclesiasticall Writer. Then from S. Gregories dayes to these, it is visible that not any the least substantial part of either is lost, and this by the confession of severall learned Protestants, by the agreement of all Catholique Writers, by S. Gregories own writings, and (which is a proof irrefragable) by comparing the

*Vid. Bre-
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Gregorian Liturgy and Missall with those of the present age. In the next place, let him consider, that most of the books of the New Testament were written by the Apostles and Evangelists for the use of particular churches, some to particular persons, sent by single messengers. Besides, that severall ages were passed, before all the books were communicated, and dispersed, and accepted as Canonickall by the whole Catholike Church. Now after a comparing of these two Traditions together, let any man judge whether of them is the more universall, either for time or place.

3. To the third, viz. *Of Scriptures being an entire Rule of Faith, &c.* It is already answered cap. 31, 32. &c. Whereto I shall for the present only add this, viz. That Mr. Chillingworth (cap. 1. parag. 5. 6. 7.) takes great advantage from a speech, as he sayes, of his adversaries,

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namely,

namely, *That the Scripture is a perfect rule, forasmuch as a writing can be a rule.* I am confident his learned adversary never intended to allow him all this in the sense and extent that Mr. *Chillingworth* presseth it, as if all points of Faith were as fully set down in Scripture, as they could be in any writing. But I have no commission to interpose between them two, and therefore all I have to say is, that there appeared to me no kind of necessity, nor any probability that it was his Antagonists intention, that such a large allowance should be made to Protestants; for I would fain know, since evidence is one necessary condition to make a rule perfect, could Mr. *Chillingworth* believe that the meaning of his learned adversary should be, that for example, the doctrine of Faith concerning the blessed Trinity is as evidently and intelligibly stated in Scripture, as in the first Council of Nice? or all points in controversy now adayes, as in the Council of Trent? or that all Texts of Scripture are so unquestionably evident, that no interpretations or Commentaries could make them plainer? his meaning therefore surely was, that Scripture in regard of evidence, and with relation to *fundamentall Doctrines*, chiefly intended to be published in it, is as evident as can be expected from any one single writing standing alone. Not but that one writing explained by a second, and those explanations further cleared by a third may be plainer: Or though it might have been possible, that for example, the *Doctrine of the Trinity* might have been declared so manifestly, that *Photinisme* or *Arianisme* might have been prevented,

ed, notwithstanding no plainnesse of writing can prevent malicious spirits from extracting novelties of some kinds of senses or heresies, either those or others as pernicious, since as our blessed Lord sayes, *Necesse est ut veniant scandala*, that is, *It is necessary that scandalls must come*, Mat. 19. 9 And S. Paul, *Oportet & hereses esse*, that is, *It is needfull that there should be heresies*, 1 Cor. 11. 19. both for the tryall of those that love God, and discovery of those that hate him. For unlesse God should quite change the nature of mankind, it is impossible that any one writing should be so plain, but that either the curiosity, or pride, or interests, or malice, or at least the debility of mens wits may, and doubtlesse will find or extract obscurities and difficulties out of it, especially such a writing as the Scripture is, which being composed by men of severall dispositions and spirits, moreover belongs to all mankind, of all conditions and dispositions, so that if they be let alone, every one will be forward, yea even take a glory to dig and search into the treasures of it, and challenge an equall right to maintain his own, and disparage the discoveries of any other; every *Seet* and *Seetary* will think they see and read therein all their owne distinctive opinions clearly shining, and a confutation of all opposite tenents. Yea perhaps, the blind sensuall *Passions*, worldly interests, and proud fancies of vain man, will have recourse thither, and not want the impudence to seek for, nor blush to pretend that they have found a covert and protection for the works of Satan in the divine Word of God. In vain therefore

doth Mr. *Chillingworth* triumphantly boast of his inferences, to his seeming advantageous to himself, since they are all extracted meerly from his own misunderstanding of that most reasonable and prudent saying of his worthy *Antagonist*: 4. Yea this one consideration, that the necessary mysteries of Faith are not, nor could be so evidently set down in any one place of Scripture, but that other places may be found, which may afford ground even to an understanding man to raise objections, will make any man conclude, that *either* there are no mysteries necessary to be believed, *or that* something besides Scripture must be made use of to clear all difficulties.

CHAP. XXXVII.

An answer to M. Chillingworth's fourth and fifth grounds.

Severall Novelties introduced by him.

1. **T**O the fourth, where it is said, That all things necessary to salvation are contained in Scripture so plainly, that no reasonable man, desirous to find the true sense, can doubt or be mistaken in the sense of them; so that for such matters there is no need of any interpreter. An assertion this is, which is one of the main foundations, upon which all manner of Sects that withdraw themselves from the Churches authority, do and must relye; therefore I thought it necessary to spend more thoughts

thoughts in examining the firmnesse of it : and after all, I professe I found it of all others most weak, most contrary to reason, and every daies experience.

1. For demonstrating the justice of this censure of it, and that I may expresse my self more clearly, I will lay down certain *positions*, to which I conceive all rationall men will assent. As first, touching the word *necessary*, (besides what hath already been spoken of the ambiguousnesse of that word, which is *relative*, and variable according to it's application to severall objects and subjects, which I will not now repeat) I suppose that all men will call that necessary, for which being either denyed or affirmed, they being of a contrary opinion would break Communion from, and deny it to other Churches : for *Schisme* about unnecessary things, is by all Christians acknowledged a sin almost unpardonable. 2. *That* rationally to affirm a doctrine to be expressed plainly in Scripture, it is not sufficient to say it appears so to me, for so almost every one will be forward to say of all his *Opinions*, which he pretends to be grounded on Scripture: But that is to be called *plain and expresse*, which ha's not been controverted by men of reason, pretending to *piety* and *impartiality*, especially if they be in any considerable number; so that it will not be satisfactory to say, *this appears plainly to me*, and I am sure I am not led by interest or faction, as others are; for this may be every ones plea against another. 3. *That* where two senses are given of any passage of Scripture, the one extremely

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tremely probable and naturall, *the other* not wholly absurd, and whereof the words may possibly be capable: *in this case* one Protestant cannot upon their own grounds condemn or impute heresie to another.

3. These positions thus premised, in the next place I conceived it very just, that before any Sect of Christians did build upon this foundation of *the* Scriptures, containing expressly and evidently all things necessary, that *they* should all conspire to make a Catalogue of points necessary, and this with relation to severall states of persons, or at least to Communications and Churches: (I add this limitation, because to multiply severall distinct Catalogues for all persons would be of extreme labour: and on the other side, to make one Catalogue for all men, would (as Mr. Chillingworth (Cap. 3, parag. 12.) sayes) be like the making a coat for the Moon, which is continually in the wain or encrease.)

4. Now to shew the reasonablenesse of this, and that Mr. Chillingworths adversary required most justly such a Catalogue from Protestants, let but any man consider with himself what satisfaction any man can have from a Protestant Minister, when he shall tell him, *You have the Bible of our Translation, in which we affirm all necessary truths to be contained, but mixed with a world of unnecessary, you are not absolutely bound to study, or to be able to read the Bible, yet you shall be damned if you be ignorant of those necessary truths dispersed here and there in it; to say definitively how many, and which are those especiall necessary truths, we*
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are not able, neither have we authority; therefore at your own perill be sure you mistake neither in the number nor sense of those truths: we can indeed afford you *Articles and Catechismes*, to which as long as you live with us you must be forced to subscribe, but we have no authority (for there is none visible upon earth) to propose our collections or determinations, as obliging in conscience, &c. In what a miserable case would that *Protestant* be, that should give himself leave to examine upon how meer a quicksand all his pretentions to eternity are built.

5. And whereas Mr. *Chillingworth* would seem to conceive himself secure in the midst of these uncertainties, because, as he thinks, *Catholiques* also are encumbred with the like: I found that conceit of his altogether groundlesse; for the promises of *Christ* remaining firm, and appropriated to the *Catholique Church*, it will follow; 1. That in the *Catholique Church* shall be taught to the worlds end all necessary and profitable truths to all sorts of persons; so that every man respectively receiving and believing what the church appoints to be proposed to him, cannot fail of being instructed with things necessary, &c. 2. The same Church being endued with authority to determine the true sense of divine truths, a *Catholique* submitting to the Church, cannot be in danger through mistakes or errours; so that he who hearkens to the Church, ha's his catalogue of fundamentalls made to his hand, the Church, like the wise Steward in the Gospell out of that store of provisions given her by *Christ*, proportioning to

every man his *dimensum panis quotidiani*, his own besitting allowance.

6. And here by the way will appear; 1. The vanity of that ordinary calumny, which Protestants impute to the Catholique Church, as if she taught that it were sufficient to ignorant men only implicitly to believe what the Church believes, without an explicate belief of any thing: for there is none so ignorant, but is obliged to know and assent to what the Church teacheth him by his Pastour suitable to his estate and education. And secondly, an usuall mistake among Protestants, who think that all the *credenda* in Catholique Religion, are comprised in the definitions of *Councells*: for before ever any *Generall Councell* late, the Church was furnished with her full measure of divine truths, necessary to be believed, which were by her publicly professed and proposed; which have been occasionally declared, and distinctly expounded in her *Councells*. But to return to Mr. *Chillingworth*.

7. He by his sharp understanding, and long meditation, coming to perceive those inconveniences, and considering that no *Protestant* or other Church could upon their generally acknowledged grounds authoritatively define either the number or sense of Articles of Faith, so as to oblige any man, even within her Communion, in conscience to assent and submission. (For, for example, if an *Englisbman* would not subscribe to the sense of any Article of the Church of *England*, all the penalty would be, he should not partake of the priviledges and preferments

ferments of that Church, but he might go over into Denmark or Holland, whose sense in such an Article he liked better, and still be acknowledged even by the English Church to be orthodox enough.) He therefore was forced to introduce two Novelties among English Protestants which find great approbation: the first is to alter the old manner and notion of subscription to the English Articles; for whereas before, the Protestants there by their subscription testified their belief of all the 39. Articles in the sense imported in the words; yea whereas there was a Canon which denounced Excommunication *ipso facto* to all that should say that any of them were not true, Mr. Chillingworth thus

expresseth his mind in subscribing, *Ans. to*
 I am perswaded that the constant *Dir. to N.*
 doctrine of the Church of Eng- *N. par. 39.*
 land is so pure and Orthodox,
 that whosoever believes it, and lives according
 to it, undoubtedly he shall be saved: and that
 there is no error in it, which may necessitate or
 warrant any man to disturb the peace, or re-
 nounce the Communion of it. This in my opini-
 on (saith he) is all intended by subscrip-
 tion.

3. His second novelty is, that whereas the Protestants alwaies professed that the publique Confessions of their Churches Faith, was indeed their own faith, that is, such expressions plain and indubitable, as are in holy Scripture concerning such points, or at least irrefragable consequences from Scripture, and therefore were to them as Scripture, because their sense of Scripture: and whereas they respec-

tively divided themselves from the Communion of the Catholike and other particular churches, because they would not joyn with them in the belief of Scripture explained in that sense, which their severall *Articles* import (and not because they refused to submit to Scripture, which all professe to do.) And lastly, *whereas* though they acknowledged *Scripture* to be the only Rule of Faith, yet because it not having being written in form of *Institutions* or a *Catechisme*, the necessary doctrines of Religion are dispersed uncertainly in the severall books, difficulty to be found out of them, and withall not so plainly delivered, but that there is need of explication and conciliation with other passages of Scripture that seem to contradict; for this reason each church compiled *abridgements* and *confessions* disposed orderly and methodically, by which they signifie to the world how they understand Scripture: Mr. *Chillingworth* on the contrary delivers their mind joynly for them after a new way (which is his *second Novelty*) which I will set down in his own words, (*cap. 6. parag. 36.*) *By the Religion of Protestants I do not* (saith he) *understand the doctrine of Luther, or Calvin, or Melancthon, nor the confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no nor the Harmony of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is the Bible, the Bible, I say the Bible only is the Religion of Protestants: Whatsoever else they believe besides*

besides it, and the plain irrefragable indubitable consequences of it, well may they hold it as matter of Opinion, but as a matter of Faith and Religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most Schismaticall presumption. Thus far Mr. Chillingworth. Now how far other Protestants out of England will approve of this new shift, which he ha's found out for them, and which, I am sure, he ha's published without any commission from them, I know not: But if they also justify him in this, all I can say is, that they will make their party much the stronger by it, and will likewise have reason to pretend to almost primitive antiquity, for if all be of their body, who, whatsoever their particular tenents be, build their faith upon only Scripture interpreted by each mans reason, then not only all Heretiques of these times, but likewise almost all Heretiques since the Apostles times, will be united in the same corporation.

9. But once more to return to Mr. Chillingworth's Position. viz. That all necessary truths are contained in Scripture so expressly, that no man can rationally doubt of the sense of them, and by consequence there is no need of an authorised visible interpreter. All that I shall say in answer hereto, shall be the making a few requests to our English Protestants especially: As 1. To consider this and the former speeches of Mr. Chillingworth, not as an extraordinary invention of his excellent wit, but that which extreme necessity forced him to: for though
before

before him few Protestant Writers have so freely discovered the *arcana schismatis*, as being unwilling to tell their followers that they had no authority to oblige them to their opinions: Yet Mr. *Chillingworth* deals more ingenuously, discovering, that this is indeed a foundation most necessary to be laid by all those, who deny all visible Ecclesiasticall authority in expounding Scripture, and judging definitively of controversies in Religion: for otherwise they may say, *God ha's given us the Scripture to be our only rule*, this Rule is ambiguous and difficult, even in necessary things; there is no judge to interpret it, mens understandings are weak, and their wills strong, they are easily led away with prejudices, education and worldly interests; so that it is a great chance if they light upon the true sense of those difficult, yet most necessary mysteries, considering besides, that they are very contrary to flesh, and blood, and carnall reason. This were to deal with mankind worse then the Egyptian Taskmasters did with the Israelites, to demand brick, and give them no straw. Since therefore no Protestant would willingly lay such an imputation upon the Father of mercies, it will follow, that he must of meer force acknowledge with Mr. *Chillingworth*, that all truths necessary to salvation are contained in Scripture so expressly, that no rationall man can doubt of the sense of them.

10. My second request to English Protestants is, that they would take into consideration how (after that a Catholique would be so liberall, as to allow them this ground) they would be able,

able, and by what rules, to distinguish points unnecessary from necessary: for though it were true that all necessary points are plain, yet all plain points are not necessary. 3. That for a more particular tryall, they would resolve with themselves, whether the Mysteries of the eternall Godhead, and Incarnation of our Saviour, be not necessary to be believed; if so, (as the English Articles import) then they may do well to take a survey of all the Texts of Scripture, which *Volkelius* and *Crellius* heap together to combat these mysteries, and afterward conclude, whether only Scripture being the Rule, and only private reason the Judge, these mysteries be so plainly and expressly contained in Scripture, that no reasonable man can doubt of the sense of them, and that there needs no interpreter to reconcile them. 4. I would likewise desire *them* to consider the places of Scripture which Catholiques make use of, to build the authority of the Church, and the Reall Presence (I name these, because they are the principall grounds of their separation.) Now when *they* have considered the Texts for the former point, let them take notice that they cannot produce one express Text of Scripture against the authority of the Church; and for the other point, whether the Texts which Catholiques produce for the Reall Presence, do not in the literall grammaticall sense say all that Catholiques believe; and whether all that Protestants labour to prove be not, that though *Hoc est corpus meum*, as the words lye, be against them, yet the sense bidden and figurative, which *they* desire

desire to force upon these words, is against Catholics. And having considered these two instances, let them upon Mr. *Chillingworth's* present grounds judge how they can satisfy their own reason and conscience, without expresse Scripture for themselves, and against at least expresse words of Scripture for Catholics, to make a separation from the whole world.

11. In the last place I desire them to speak freely, whether it be true, that to be expressly & unambiguously set down in Scripture, be a condition necessary to all necessary points of Faith, there be indeed any points of faith necessary, since there is scarce any one article of the Creed which ha's not been, and is not at this day questioned by many men, yea by whole churches, in which are, and have been found persons of great learning, subtilty, and as far as the eyes of men could judge, piety and vertue, as *S. Augustine* witnesseth of *Pelagius*, and *S. Vincentius Lirinensis* of other Heretiques. Now if they say they will not believe such testimonies of their adversaries probity, then the controversies between Sects will become not disputations, but calumniation and impleadments.

12. To Mr. *Chillingworth's* fifth ground, viz. That it cannot consist with the goodness of God to oblige any man as of necessity to believe explicitly, or to interpret clearly those places of Scripture which are obscure and ambiguous. I acknowledge all this, and from their own grounds desire Protestants to consider, whether any knowledge or distinct belief
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can justly be required to be yeilded to any speciall points of Christianity, since there are scarce any that have not been controverted.

CHAP. XXXVIII.

An answer to Mr. Chillingworth's sixth ground.

Of the use of Reason in Faith.

1. **T**O the sixth ground, viz. That since no proof can be made out of Scripture, nor out of universall Tradition, that there is any visible Judge of the sense of Scripture: and since a mans reason is the only faculty and principle capable of judging, therefore Reason is the only judge of the sense of Scripture; but this only for each mans own self, &c. I answer; 1. That his supposition of no visible Judge is so far from being true, that the contrary ha's all the proofs imagineable, and in the highest degree of assurance imagineable, if Tradition universall for time and place, plain Texts of Scripture interpreted by all Fathers that have written upon them, the continuall practise of the Church in Councells &c. can give a certain proof, as I have shewed before.
2. For private reason being a judge, I will shew the impossibility for it to attain the ends for which Christ appointed a government in his Church, (viz. unity of minds and wills among Christians) together with the unavoidable absurdities attending such a Judge; and
this,

this, after I have considered briefly the rest of his grounds. 3. In this place I will take into consideration the generall foundation of this his foundation, viz. *That no other judge, as to a mans own self, besides his own reason, can be imagined, chap. 2. 11.*

2. This foundation Mr. *Chillingworth* e. seems so firm, that upon all occasion he objects it to his adversary, and places his chiefe confidence in it; both as a sword to wound his enemy, and a buckler to defend himself: for thus, and in this order he argues. 1. *Whatsoever I do in matter of Religion, I do it by mine own particular reason, and resolve it finally into mine own reason. And this is not only my method, but the same is done likewise by all sorts of men, even those that deny private reason to be judge, deny this by their reason; and because their reason tells them that it is more reasonable to rely upon authority, then upon their private judgement or reason. &c.* 2. *The difference between a Papist and a Protestant is, not that the one judges, and the other does not judge, but that the one judges his guide to be infallible, the other his way to be manifest.* 3. *To speak properly, saith he, The Scripture is not a judge of controversies; but a rule only, and the only rule for Christians to judge them by; every man is to judge for himself by the judgment of discretion, and to chuse either his Religion first, and then his Church, as we say: Or as you, his Church first, and then his Religion: but by the consent of both sides every man is to judge and chuse. This appeared to me to be the substance of Mr. Chillingworth's*

lingworth's discourses severally dispersed in his book upon this argument,

3. I confesse this way of arguing of Mr. *Chillingworth* had a long time great effect with me; and after considering it more attentively, I found that of necessity there must be some *Sophisme* in it, because it makes all parties most contradictory to one another, yet to resolve their beliefs into the same point, which notwithstanding they utterly deny, it was long before, to mine own satisfaction, I could discover the secret; and now after all, I find not the least difficulty how to expresse my self distinctly and intelligibly in my answer to it: notwithstanding I will endeavour to do it as perspicuously as I can.

4. For preparation therefore hereto, I will first shew what faith or belief is, and the severall kinds and manners of it, together with the order how it is begotten in the soul, &c. Now I only speak of a *rationall* and well grounded faith, not such an one, as with which many ignorant or interested persons assent, that is, rather with their wills and passions, then their reason or understanding. 1. *Beliefe* therefore in generall is an assent of the understanding to any thing related to us; and this for the authority of the relator: So *S. Augustin.* (*de util. cred. c. 2.*) *That we believe any thing, we owe it to authority; that we understand any thing, to reason.* 2. *Belief* is *immediate*, or *mediate*: *immediate*, when the prime relatour reveals it immediately to the believer: *mediate*, when by the intervention of others. 3. *Beliefe* *certain* or *probable* is *either*, when we have a
certainty

certainly or probability of the prime relators authority or fidelity; or else, though we be assured of the prime authors fidelity, when we have a certainty or probability of the authority, fidelity and information of the subordinate relator. 4. Belief *supernaturall* is, when the prime relator is *supernaturall*, and also when the object is *supernaturall*: I might add, and which is begotten in the soul by a *supernaturall vertue* (but that is not debated here.) 5. The order and manner whereby an assured firm *supernaturall* faith is begotten in the soul, is, *first*, in *immediate divine revelations*, the prime relator reveals any thing to the believers understanding, by the intervention of his outward or inward senses, in *mediate divine revelations*; when this is done by means of some persons indued with authority and ability; so that before firm faith in the thing revealed, there must necessarily precede a certain knowledge that such a thing has been revealed. 6. *Discourse of reason* may, and ordinarily does precede belief; but belief it self is not discourse, but a simple assent of the understanding. 7. In belief we are to distinguish between the *causes*, and the *motives* of it: and when men speak of the *last resolution of faith*, they intend to consider the last *motive* or authority into which it is resolved, not the primary *efficient cause* of it. Therefore though faith be an act of reason, yet it is not said to be resolved into reason, though produced by it, but into authority. 8. It is a meer *tautology* to say, the act of faith is terminated in reason, because reason judges that it is reasonable to believe God: For that seems

seems all one, as if a man should say; an act of reason is an act of reason, or a reasonable act; and indeed otherwise it would be impossible to terminate faith ultimately in God, but a man should believe God, not for Gods authorities sake, but his own. 9. The use of reason antecedent to faith, and act of the understanding, in assenting to a thing revealed for the authority of God the revealer, do not prejudice neither the supernaturalness, nor certainty of Faith; because the same things have place in any revelation, though made immediately by God; for it is with my senses that I receive the thing revealed, and convey it to my understanding; it is with my understanding that I assent to it, and the reason why I assent to it is, because it is most reasonable to believe God, yet none of these things diminish either the supernaturality, or absolute certainty of this belief.

5. But to come to a more particular examination of Mr. *Chillingworth's* Positions. 1. He argues that private reason ought to be acknowledged the Judge of controversies, and interpreter of Scripture, *because whatsoever we do in Religion, we do it by our particular reason; yea, even those that deny private reason to be a Judge do this, because their reason tells them this is more reasonable, &c.* It is confessed that Faith is an act of reason, that is, of the reasonable faculty of the soule; and that it is the same faculty of reason which submits and captivates it self to divine or Ecclesiasticall authority; for as to be Gods slave is the greatest liberty, so to renounce carnall reason when God commands it is most reasonable. It is
moreover

moreover confessed, that in such a case, when reason with submission to God captivates it self, and renounces all discourses of reason that would oppose such an abnegation of it self, that it does this from a ratiōall principle, *viz.* that it is most reasonable to believe and submit to God, who is veracity it self. But what will follow from hence? Will any one therefore either be so unreasonable, as to conclude, that divine faith is ultimately resolved into reason, as into the motive of assenting? (it is indeed the efficient cause producing the act of assent, but the last and principall motive is divine authority) or that divine revelations are to be examined and exacted according to the rule and principles of naturall reason, thereby either to stand or fall? Or lastly, that when reason judges it reasonable to receive the sense of divine Revelations from the Church endewed with authority for that purpose, Reason in that case shall be called the interpreter or judge?

6. In the second place, where he sayes, *The difference between a Papist and a Protestant is this, not that the one judges, and the other judges not: (Thus far I grant;) But that the one judges his guide to be infallible, the other his way to be manifest.* To this I answer, that here are two judges, 1. a *Catholique*, and his judgement is, that his guide is *infallible*, or rather speaking in his guides language, that *he ha's authority to direct him.* This is true, but not all that is true; for he judges of his way too, namely that that way and rule, by which, and in which, his guide sets and directs him

him is manifest. And he judges of this more rationally, then a *Protestant* can, because the same that God appointed to be his guide, is both entrusted with this rule, and an explainer of it likewise to him, having not only words, but sense delivered to her. 2. *A Protestant Judge*; and his judgement is, that *his way is manifest*: it is true he judges so, but how injudiciously, hath been already shewn. But does he not judge of *his guide*? or ha's he no *guide* to judge of? Yes, that is himself, or his own reason, and that he judges to be all-sufficient, both for authority and prudence. He that in interpreting an *Heathen Orator* or *Poet*, would not trust his own judgment, or adventure his reputation to the world, without alledging authorities, by which he might justify his judgment: and much more, he that in a tenure of land would willingly submit his judgment to the authority of those judges whom the Law ha's deputed, will notwithstanding trample upon all authority, upon the traditionary interpretation of many ages, he will despise Fathers and Councells, and adventure eternall happinèsse or misery upon his own single judgment: and when all this is done, will call it a judgment of reason and discretion.

7. In the third place, *To speak properly*, (saith he) *the Scripture is not a Judge of Controversies, but only a rule, &c.* This I grant to Mr. *Chillingworth*, and withall, that he is the first *Protestant* that I know of, that ha's spoken properly in this point. But he adds, *and the only rule to judge them by*. But the contrary I think I have already proved. Yet before
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I leave this passage, I desire to be informed what controversies are here spoken of; namely whether concerning points necessary or unnecessary? surely not of necessary; for how can there be controversies about such points, as according to his belief are set down in Scripture so plainly, that no reasonable man can doubt of the sense of them? and if of unnecessary, why will they confesse that they quarrell unnecessarily? It follows, *Every man is to judge for himself with the judgement of discretion:* This is true if the sense be, *that it is by the faculty of reason that he embraces and assents to divine revelations: not that such revelations are to be admitted or refused, according as they are consonant or repugnant to the principles of discourse of naturall reason.* It follows: *And so chuse either his Religion first, and then his Church, as we say.* But what Church do Protestants chuse, since (though in effect there are infinite Churches among them separating from, and damning one another; Yet) if the grounds of Protestantisme be true and reasonable, viz. 1. *That the belief of necessary fundamentall doctrines is sufficient to make a true Church.* 2. *Since all such points are so plainly contained in Scripture, that no reasonable man can doubt of the sense of them, much lesse disbelieve them.* And 3. *Since no Protestants will deny, but that in all Churches (even the Catholique also) there are reasonable men;* it will follow that they must say, that indeed there is but one Religion and one Church, and so no choice at all. It follows, *Or as you Catholiques, his Church first, and then his Religion.*

gion. For my part ; I know no Catholique
laves so , nor any reason that should move
Mr. *Chillingworth* to put such words in their
mouths. For if we speak of one that is yet to
chuse Christianity, and is in pain to find a Con-
gregation to joyn himself to, the difference be-
tween such a Director as Mr. *Chillingworth*
and a Catholique would be this: Mr. *Chilling-*
worth would tell him, Search the Scriptures at-
tested by universall Tradition, as will appear
if you peruse all the Records since Christs
time; there you will find in it all things neces-
sary to be believed and practised , but which,
and how many such things there are, we can-
not tell you : besides , they are dispersed up
and down in *Gospels*, *Acts*, *Epistles*, and
Revelation ; so that it will cost you much
trouble to collect all that are of the substance
of the new Covenant in yours and our opini-
ons ; but to make short work , be sure to be-
lieve all in grosse, and then you shall be sure
to believe all that is necessary , and then chuse
what Church you will , for there can be no
danger, since all cannot but agree in necessa-
ries, only there is some danger in the Catho-
lique Church, for she will oblige you to be-
lieve other things as well as Scripture for uni-
versall Traditions sake ; and besides she will
not permit you to think your own self wiser
then the whole world. Or if you have the
curiosity to live in the purest Church of all ,
then you must study all the obscure unnecessa-
ry passages of Scripture likewise (for such only
can be controverted among reasonable men)
and examine what every party ha's to say for
himself ,

• himself; and then descend from your tribunall
• of judging, and associate your self with them
• that you think the wisest, that is, those that
• agree with you in all your opinions, if there
• be any such, and there stay, till either they
• or you change opinions. *But as for*
• *Catholiques*, to such a man that was to
• chuse both Christianity and a Church, they
• would first tell him, that by his reason he
• might most certainly judge that this Religion
• was taught by Christ and his Apostles, since
• (besides Records) the universall agreement of
• the present age was, that they received it from
• an universall Tradition of former ages,
• (which is a testimony beyond all others most
• irrefragable.) 2. *They* would by the same way
• assure him, that this Religion was by the first
• teachers confirm'd with miracles; and his rea-
• son upon examination both of those miracles,
• and the sanctity of this Religion in generall,
• would most assuredly conclude, that the mira-
• cles were divine, and by consequence the Re-
• ligion too, and therefore necessary to be em-
• braced; since it self said so. 3. *They* would
• upon the same undeniable grounds of univer-
• sall Tradition assure him, that among others,
• one necessary duty of this Religion was, to
• live in the Communion and under the autho-
• rity of such a Church, as Christ had promi-
• sed should be Catholique for place, and never
• to fail untill his coming to judgement, which
• Church was one body consisting of a subordi-
• nation of parts, among which by consequence,
• one must needs be supreme, and from which
• to separate, was to be divided from Christ
• him-

himself ; in this Church therefore he was to fix himself inseparably : And here is to be an end of his judging and chusing. For 4. being in this Church, his Reason had no more to do but to submit it self to the beliefe and practise of the speciall doctrines and precepts, which this Church should teach him. Liberty indeed he might have to search out interpretations of Scripture, yet so as that he must not contradict any traditionary doctrines. And he might draw consequences from doctrines, so that he would give leave to the church to judge whether such consequences were rationally and fit to be received, abstaining from others that would not assent to his consequences. And this is the method according to which a Catholike would advise such a man to proceed: thus much liberty of judging he would allow to his reason before he did make choice of a church; and only so much afterward.

8. To these discourses Mr. *Chillingworth* adds some proofs out of Scripture to justify Private Reason's pretention to judge of the sense of Scripture: as first, those words of *S. Paul*, *1 Thes. 1. 5. v. 20, 21. Try all things, hold fast that which is good.* But I answer, here is no mention either of Scripture or church, much lesse of interpreting Scripture against the church: the truth is, there were extant scarce any books of the New Testament when *S. Paul* wrote that Epistle. But the words before speak of *Prophecys* in the church, which perhaps *S. Paul* would have to be tryed whether they were consonant to the doctrine which he had delivered to the church. Now who was to be the

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Judge

Judge of Prophets he shews in another place, 1 Cor. 14. 32. where he sayes, *The spirits of the Prophets are subject to the Prophets*, not to the ignorant people. A second proof is, *Believe not every Spirit, but try the Spirits, whether they be of God or no*, 1 Joh. 4. 1. To which the former answer will suffice. A third, *Be ye ready to render a reason of the hope that is in you*, 1 Pet. 3. 15. I cannot imagine how from this Text this conclusion can be infer'd, *Ergo* it belongs to all Christians to judge of the sense of Scripture, even against the authority of the Church. A fourth, *If the blind lead the blind, both shall fall into the ditch*. All the inference that I could possibly draw from this Text would be, *therefore* if men will not believe their teachers, but either will rush forward themselves, or follow others, that neither have *authority* nor *ability* to teach, they are likely to fall into the Ditch. For surely by *blind* are not meant the lawfull Pastours of the Church, which on the contrary are in the Old Testament called *Videntes*, or *Seers*, and by *S. Paul*, *eyes*: when speaking of such persons as *Mr. Chillingworth* here gives the office of judging to, he saith, *If the ear shall say, because I am not the eye, I am not of the body, is it therefore not of the body? If all the body were the eye, where were the hearing*, 1 Cor. 12. 16. Whereby *S. Paul* shews expressly that the hearers ought not to usurp the teachers office, expressly contrary to *Mr. Chillingworths* Position.

9. I will conclude this discourse of Protestants exalting private reason against Catho-
lique

lique authority, with those memorable words of *S. Augustine* (Ep. 56.) Those, saith he, who not being in *Catholique Unity and Communion*, yet notwithstanding do boastingly usurp the name of *Christians*, are constrained to contradict the true *Believers*, and have the boldnesse to seduce as it were by reasons the ignorant and unskilfull, although that our Lord is come with this preservative to ordain faith unto the people. But this they are constrained to do, as I said, because they perceive well, that without this there is nothing more vile and base then they are, if their authority be compared with *Catholique authority*. They endeavour therefore, as it were, to surmount the most firmly settled and most stable authority of the most surely founded Church, by the name and promising of *Reason*; for this is as it were an uniform and universall temerity of all *Heretiques*. But the most clement Commander and Generall of our Faith hath strengthened his Church with this bulwark of Authority by the most famous Assemblies of *Peoples and Nations*, and by the proper Sees *Episcopall* of the *Apostles*, and by a few learned and truly spirituall men hath armed it with a plenteous magazine of *Reason* invincible.

CHAP. XXXIX.

An answer to Mr. Chillingworth's seventh and eighth grounds.

1. **T**O the seventh ground, viz. *That a certain infallible Faith is not required, since reason, which is the only agent, is fallible, and the grounds not evidently certain, such a probability will serve the turn, as can produce in a man obedience, &c.* For answer hereto, I desire Protestants to consider. 1. Whether at the first planting of Christianity probable grounds of belief had been sufficient? if not, as most certainly not, how come they to be sufficient now? If it be replied, that we must either be content with probable grounds, or none; I answer there is no such necessity; because for all the substantiall points of Christianity we have *universall Tradition*, and that with all advantages for assurance imaginable: insomuch, as if all men would call him mad, that should deny that there was such a man as *King William the Conqueror of England*, which is yet attested only or principally by a *Nationall Tradition* there, that man would deserve a title worse then the former, that could doubt of the universall testimony of the *Catholique Church* all the world over, that such *Traditions* have come to them from their ancestors, &c. 2. I desire them to consider, *what course* they will take to convert the *now Jewes, and Turkes or Heathens* to Christianity, if they shall once tell them, that they can give them no better

better then probable motives of our Religion? For *they* will doubtlesse reply, *that* they will never quit their own Religion, in which they and their ancestors have been bred, and of the truth of which they likewise have (at least in their own *opinion*) a probable Tradition, for a new one not assured. 3. To consider the example of the *antient Jewes*: For if those very persons, who were eye-witnesses of the miraculous delivery of the Law, and by consequence weremost assured of the *divinity* of it, yet notwithstanding would not quit temporal pleasures and allurements for the future rewards therein promised; is it likely, that the Christians of these times will upon confessedly only-probable grounds and promises, and those not to be expected till after death, renounce assured and present delights, and embrace assured and present miseries, mortifications, and abnegations?

2. To the eighth and last ground, viz. *That since all Christians agree in necessary doctrines, which are expresse, they ought not to deny Communion the one to the other, for other doctrines contained obscurely in Scripture; and that that is the only effectuall means of reducing and preserving unity among Christians.* I answer, *that* it is apparently contrary to experience what is here said; For neither do all Christians agree in all necessary doctrines: nor in all which themselves esteem necessary: neither will they allow Communion to men differing in points by their own Confession not esteemed so much as substantiall. Yea let England witness, if our *Presbyterian Calvinists* do not

think many thousand *Hecatombs* of Christian bloud, a fit sacrifice to prepare a tyrannicall introduction of a few circumstantiall novelties: Therefore to say men ought, and it were well if they would do otherwise; and in the mean time destroy all Ecclesiasticall authority to constrain them to what they ought to do, is to destroy all *Christian Communion*, indeed all manner of *policy* and *society*: For upon the same grounds we may as reasonably contend for an universall *Anarchy*, since all men ought by the law of reason and nature to live in justice, temperance, and peace; and therefore let lawes be annulled, and Judges deposed. But *God* (whose imprudence is wiser then the wisdom of men) seeing our *figmentum*, our naturall perversenesse, hath appointed *Civill Governours* to overawe Delinquents with the whip, and with the sword; and *Ecclesiasticall Magistrates* likewise, into whose hands he ha's likewise put a spirituall scourge and sword too, to correct or cut off putrified or mortified members: the whole foundation of which *Policy* and order would be undermined by such an allowance given to all sorts of *Christians* to become judges and interpreters for themselves in matters of Religion, upon a groundless and never-yet-accomplished hope, that they will all agree to use this power with meeknesse and charity.

3. Besides, let all the world judge of the extreme *partiality* of *English Protestants*, they say that no man ought to refuse Communion for differences in points in themselves not necessary or fundamentall; and they acknowledge

ledge that *Catholiques* agree with them in all points fundamentall; and yet they not only refuse to communicate with them, but call their Communion damnable and *Idololatricall*: Yea moreover seek to justify the execution of the most bloudy lawes against Catholike Priests performing their duties, that ever any *Christian Nation* heard of.

4. Mr. *Chillingworth* indeed maintains this their partiality of refusing Communion with *Catholiques* upon this ground, because no man can be allowed by the *Councell of Trent* to enter into *Catholique Communion* that believes not all doctrines of faith therein defined to be of *universall Tradition*, many of which they disbelieving ought not, or if they would, cannot be received into Communion. Hereto I answer. 1. That the *Bull of Pius the fourth* requires subscription to the *Councell* only from Priests, &c. 2. Can any antient Church be named that ha's not alwaies done the same? 3. Do not the *Lutherans*, *Calvinists*, yea the Church of *England*, both before and since the writing of his book the same? 4. Does not the omission of requiring an uniform profession of Faith, evidently destroy all Ecclesiasticall authority, and leave every one in a liberty (hitherto unheard of in Gods Church) of thinking, and believing, and judging, and saying, and doing what he himself pleases? 5. The unappealable authority of a Generall Councell being once destroyed, would not *Babel* it self, and the seventy languages of it (as some reckon them) be order and unity it self in comparison with a *Christian Church* so confused

and mangled, wherein not seventy, but seventy thousand languages might be allowed? For as for this *phantaſticall Utopian way of Unity* here firſt deviſed and propoſed to the world by *Mr. Chillingworth*, let even the moſt ignorant of his judges give ſentence; whether as long as men have paſſions, and as long as there is pride in their hearts, and tentations in the world, it be not utterly impoſſible to be compaſſed? and if upon an impoſſible ſuppoſition it were effected, whether ſuch a kind of unity would deſerve the name of *unity*, and not rather of an univerſall *ſtupidity* and *Lethargie*?

CHAP. XL.

An answer to Mr. Chillingworth's objection, concerning difference among Catholiques, about the Judge of Controversies.

1. **H**AVING thus far conſidered *Mr. Chillingworth's* generall grounds concerning a Judge of Controversies diſperſed in ſeverall places through his book, I will proceed to take a view of his principal objections againſt the Catholike doctrine concerning the authority of the Church; which objections are of ſeverall natures; for ſome proceed directly againſt it, others only againſt ſome conſequences from it. I will therefore weigh firſt his objections grounded upon the different opinions of Catholikes

tholikes concerning that point. 2. His reasons directly proving (as he believes, that no church of one denomination can be infallible) and therefore not the Catholique Church. 3. His proofs that Catholiques in their resolution of Faith are entangled in circles and absurdities. 4. His arguments to demonstrate that Catholiques can have no assurance, either of the authority of the church, or the validity of any acts performed by the Pastors thereof, &c. But before I attempt a discussion of these particulars, I may in generall say of all his objections, that since they proceed only against the word *Infallibility*, and that word extended to the utmost height and latitude that it can possibly bear, Catholiques, as such, are not at all concerned in them, seeing neither is that expression to be found in any received Councell; nor did ever the Church enlarge her authority to so vast a wideness as Mr. *Chillingworth* either conceived; or at least, for his particular advantage against his adversary, thought good to make show, as if he conceived so.

2. But come we to consider his arguments against Catholiques, grounded upon the different opinions among them in what subject this *Infallibility* or authority is to be placed. The most pressing and pertinent passage in his book concerning this subject is this which follows, viz. *What shall we say now if you be not agreed touching your pretended means of agreement? How can you pretend to unity either actuall or potentiall more then Protestants may? Some of you say the Pope alone without a Councell may determine all controversies, but others*

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deny it. Some that a Generall Councell without a Pope may do so, others deny this. Some, both in conjunction are infallible determiners, others againe deny this. Lastly, some among you hold the acceptation of the decrees of Councells by the universall Church to be the only way to decide controversies, which others deny by denying the Church to be infallible. And indeed what way of ending controversies can this be, when either part may pretend that they are part of the Church, and they receive not the decree, therefore the whole Church hath not received it? Mr. Chil. c. 3. parag. 6.

3. Hereto I answer. 1. That there is indeed no need at all of an answer, since the very objection answers it self: for by saying there are variety of opinions among Catholiques, acknowledged for such even while they differ, it follows that the objector is not obliged to submit to that Judge which any Catholique refuses. 2. None of these will deny that decision of the Councell of Trent, viz. *Ecclesiae est judicare de vero sensu sacrae Scripturae*, (that is,) It belongs to the Church to judge of the true sense of holy Scripture: And Protestants will not be urged to submit to any more rigid or higher expression. 3. Yea moreover, this indulgence, I am confident, will be granted them, namely, That no man will endeavour to oblige them further then to doctrines and practises determined by one or more Councells universall, confirmed by the Pope, and actually received and accepted by all Catholiques, that is as much as to say, to believe that there is indeed

an obliging authority in the Catholike Church, to impose upon her children a belief of all doctrines proposed in her Oecumenicall Councils, let this authority be limited and streightned with as many Proviso's, and the sense of these doctrines enlarged and qualified with as many mollifying interpretations, as any approved Catholike Doctor hath thought good, that is indeed as any reasonable man remaining so can desire; only upon condition, that they do not prejudice nor grate upon the pure simple language, wherein the Church expresses her self, Christians are at liberty what particular Doctors sense they like to embrace, or whether none at all, but will content themselves with the naked decisions of the Church as they lye, without making inferences, or building thereon further conclusions.

CHAP. XLI.

His reasons proving no Church of one denomination to be infallible, answered.

1. **I**N the second place we will weigh his reasons to prove that no Church of one denomination is infallible, and by consequence no Church at all. His words are, after he had said that he was willing upon courtesie to grant that Christ made a promise (absolute) of infallibility to his Church, but

Mr. Chil. c. 2.
parag. 139. &
c. 3. per tot.
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be interprets it only in this sense, viz. That true Religion shall never be so far driven out of the world, but that it shall alwaies have some where or other some that believe and professe it in all things necessary to salvation, and that such believers shall never erre in fundamentalls, for if they did, they were not a Church. But he denyes utterly that there is any Church fit to be a guide in fundamentalls, because no Church is fit to be a Guide but onely a Church of some certaine denomination, as the Greek, the Roman, the Abyssine, &c. For, sayes he, otherwise no man can possibly know which is the true Church but by a pre-examination of the doctrine controverted, and that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church. Now, sayes he, that there is not any Church of one denomination infallible in fundamentalls is evident: for 1. If it were an infallible guide in fundamentalls, she would be infallible in all things which she proposes and requires to be believed. 2. That being a point of so main consequence, certainly the Scripture would have named that Church. 3. Because Catholiques themselves build the assurance of the churches infallibility onely upon motives very credible, but not certain. Lastly, because it is evident, and even to impudence it selfe undeniable, that upon this ground of believing all things taught by the present church as taught by Christ, error was held. For example, the necessity of giving the Eucharist to Infants, and that in S. Augustines time, and that by

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S. Augustine himself; and therefore without controversie this is no certain ground for truth which may support falsehood as well as truth. The same may be said of the doctrine of the Chiliafts, which S. Irenæus and S. Justin Martyr say was a traditionary doctrine from the Apostles times, &c.

2. To answer this discourse by parcells: And first concerning his exposition of *Christ's* promise of *indestructibility* to his Church, it has been answered in more then one place already. 2. Where he sayes, that there is no Church fit to be a guide in fundamentalls: I desire to know whether those whom Christ has appointed in his church to be *Overseers* (*Επισκόπους*) *Teachers* (*Διδασκάλους*) *Governors* & *Assistants* (*Ἀντιλήψεις, κυβερνήσεις, ἡγούμενοι* &c.) be not fit to be accounted guides, at least in Fundamentalls? Again, whether an agreement of all these *Governours* meeting in a *Generall Councell* be not the supreme authority? Thirdly, whether that authority which is indeed supreme, be not unappealable from, and necessarily to be submitted to by all particular subordinate persons? To say such persons have no authority to be Guides, is to contradict expresse Scripture: And to say that there can be a subordination of authority without one that is supreme: Or that that which is indeed supreme, may by particulars (persons, or churches) be opposed, or so much as appealed from, is to contradict not onely what is assumed, but evident reason, and all order. 3. Where it is said, That no Church is fit to be a Guide in Fundamentalls,

mentalls, but only a Church of one denomination, as Greek, Roman, Abyssine, &c. for otherwise no man can possibly know which is the true Church, but only by a pre-examination of the doctrines, and that were not to be guided by the Church to the true doctrine, but by the true doctrine to the Church. I answer, That a Catholique Church there is (as we profess in the Creed) and that this Catholique Church is visible and easily to be designed, plainly distinguishable from new Sects and innovating congregations, and that this body representatively united is the supreme authority on earth, and that every particular Church or member of this Catholique Church, as such, is a sufficient guide to those that live in her Communion. As concerning his phrase, *a Church of one denomination*; I grant that God ha's not apparently obliged himself to confine his Promises to any particular *Diocese*, *Province*, or *Nation*, no nor perhaps even to *Rome* it self: Only this may certainly be affirmed, that the Catholique Church shall by vertue of Christs promises continue to the worlds end a visible Church, teaching all substantiall doctrines of *Christianity*, guided by a lawfull succession of Pastors, under one visible Head, which visible Head ha's hitherto for above sixteen Centuries been the Bishop of *Rome*; and that is a fair presumption that it will be so to Christs second coming: for I know nothing but a generall earthquake there and swallowing up of that place that is likely to hinder such a succession, since it ha's already abidden all variety of oppositions and tempests, when the whole power of the Roman
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and infernall Empire sought to extinguish it, and when all sorts of Heretiques and Schismatiques sought to undermine it. But I shall speak more of this when I come to the last conclusion, concerning the perpetuall visibillity of the Church.

4. In the fourth place, to his first prooffe, that no Church of one denomination can be an infallible guide in fundamentalls, because if so, then she should be infallible in non-fundamentalls also. I answer, that even by Mr. Chillingworth's own confession it does not follow that if Christ hath promised to preserve his church from all errour in fundamentalls, that therefore by vertue of that promise she should be exempted from all errour whatsoever, and the reason given by Mr. Chillingworth is worth the marking. *The Church, sayes he, may erre, and yet the gates of hell not prevaile against her: for seeing you (Catholiques) do and must grant that a particular Church may hold some errour, and yet be still a true member of the Church; Why may not the universall Church hold the same errour, and yet remain the universall Church; unlesse every the least errour be one of the gates of hell?*

5. And indeed many Catholique Writers there are, who, upon the same grounds with Mr. Chillingworth, extend the promise of the holy Spirits assistance to the church, not to all inconsiderable circumstantiall doctrines, but substantiall and traditionary only; And for a further proof we may add, that there are some Fathers of great antiquity and authority, who hold (whether justly and truly or no, I debate not,

not, but they hold) that there are reall differences between the *four Evangelists*, in some circumstances of no considerable moment related by them, and by consequence there must of necessity in *their opinion* be an error, such as it is, in some one of them at least: The which inconsiderable differences, whether *reall* or *imaginary*, there being an exact demonstrable agreement amongst them all in points of Doctrine, do rather in *S. Chrysostomes* judgement (in *Mat. Hom. 1.*) establish then invalidate, or any way prejudice the *divine infallibility* of *their writings*; since thereby it is apparent (sayes he) that they did not compose them by consent and conspiracy; for then they would have been scrupulously punctuall in all, even the smallest circumstances, but in the *ingenuous simplicity* and *sincerity* of *their hearts*. In like manner *S. Hierome* tells us, that in his time some learned *Catholiques* were of opinion, that the Apostles and Evangelists in the New Testament quoted some passages of the old Testament, and the Septuagint meerly out of their memory, not looking into the books themselves, and that by that means their memory failing, their quotations were not exactly true; yet notwithstanding those Fathers were far from questioning the *authority* or *infallibility* of any one of the *Evangelists*, as concerning any substantiall doctrine contained in any of their Gospels, &c. So likewise in the *Latin Translation* of the *Bible*, there are not only differences of senses from *Originalls*, *Hebrew*, or *Greek* now extant, not only great and uncertain variety of reading in the ancient *Latin Copies*,

Copies, but likewise, as the *Protestants* brag, very great diversity between the *Impressions* published by the *Authority* of *Pope Sixtus Quintus* and *Clemens Octavus*, since the *Councell of Trent* (wherein notwithstanding they are mistaken, for though *Sixtus Quintus* had design'd an *Impression*, and prepared a *Bull* for the authorizing of it, yet God took him away before he effected his intent, thereby as it were, signifying that it was his pleasure to take away from *Heretiques* all seeming advantages against his Church. But though this had been as the *Protestants* imagine, surely a more corrected reimpresion does not imply that the Church wanted the true Scripture, since none of such differences are of such considerable moment, as to cause any uncertainty in points of Doctrine: For I conceive it was never heard that any error was grounded meerly upon a various reading of any Text of Scripture.) But to proceed, certain it is that there were much greater differences between the antient *Italica* and other *Latin Translations* of the antient Church and this of *S. Hierome*; as likewise yet greater between the *Septuagint* and the *Hebrew*; and yet neither do the Apostles refuse to quote some passages out of the *Septuagint*, wherein the Translation is manifestly faulty, however in a matter inconsiderable: neither will any Catholique affirm that the promise of the holy Spirits assistance did fail the antient Church, although it only made use of a Translation of the Scripture very imperfect, if compared with *S. Hieromes*; no not though upon such differences of reading it were possible to
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ground doctrines which might be circumstantially erroneous: It is true, such doctrines would be of no considerable moment; but however they might be erroneous, yet without any prejudice to Christs promises to his Church. So that the Church, even when she does upon supposition erre, yet she does not even then lead any man out of the way to heaven, or within the danger of hell gates; seeing the promises of Christ are *infallible* that his Spirit shall conduct, or rather preserve his Church in the belief and profession of all truths, at least necessary: and as for points supernumerary or unnecessary, neither unwillfull ignorance, nor unavoidable mistake shall be imputed as sinfull to any man.

6. To the second proof, viz. *That if the promise of infallibility had been made to any Church of one denomination, certainly the Scripture would have named that Church, and have directed all Christians to have recourse unto her, it being a point of so main importance.* I answer, 1. The inference is not at all concluding, as I shewed before in the first conclusion. 2. The Scripture ha's expressly mentioned such promises made to the Church, and if we will follow either reason or *Catholique Tradition* interpreting Scripture, we must at least apply those promises to the whole body and succession of the *Catholique Church* united under one Head; since no particular man or Church, considered only as a distinct member of the whole can pretend to these promises as peculiarly applicable to themselves. Now this whole body was as apparent and distinguishable from

from particular sects in the times of *S. Augustine* and *S. Gregory*, as if it had been a Church of one denomination, since they framed all their arguments and discourses from the apparent visibility of it : and surely to any one that would not shut his eyes, would have appeared as clear and demonstrable in *Luthers* time also.

7. To the third proof of *Mr. Chillingworth*, viz. *That Catholiques build their assurance of the infallibility of the Church only upon fallible and uncertain grounds and marks.* I answer, that I have made the contrary appear in severall places before, demonstrating that it is grounded upon the most firm unshaken foundation that reason can have, viz. *Universall Tradition*, by which it is more effectually proved then any particular book of *Scripture* hath been.

8. To his last proof against the Churches infallibility from his two examples, wherein the Church is said to have erred universally in points pretended to be of *Tradition*, as namely, about the giving the blessed Sacrament to Infants, mentioned by *S. Augustine*; and the doctrine of the *Millenaries*; by *S. Justin Martyr* and *S. Irenæus*. For the first example, I refer my self to the satisfactory answer given by *Cardinall Perron* to the same objection made by *King James*. *Perr. repl. l. 2. obs. 3. c. 11.*
2. Concerning the other example of the doctrine of the *Millenaries*, &c. I answer, that *S. Justin Martyr* (*dial. cum Trypho.*) saith not that it was a *Catholique Tradition*, nor received by the whole Church, but only of himself, and many other Christians; but withall, that there
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were many also who were of a pure and pious Christian believe which did not acknowledge it. And when all that could be alledged to prove that doctrine to have been an *Apostolique Tradition*, was said, the proof ended upon the report of *Papias*, a very credulous man, one that loved to tell stories, many of which could not find belief in the Church, a man meanely learned, and by consequence one that might very probably mistake what he sayes *S. Iohn* told him concerning that point.

CHAP. XLII.

An answer to Mr. Chillingworth's objection of circles and absurdities to the resolution of Faith of Catholiques.

1. **A** Third rank of arguments with which *Mr. Chillingworth* combats the infallibility of the Church, is grounded upon the absurdities, Meanders and circles, which he sayes most unavoidably follow the resolution of the faith of Catholiques. Let us hear the sum of his allegations in his own words, (*cap. 2. 118. 119.*) For Gods sake (*Sir*) tell me plainly, in those Texts of Scripture which you alledge for the infallibility of your Church, do not you allow what sense you think true, and disallow the contrary? and do you not this by the direction of your private reason? if you do, why do you

you condemn it in others? If you do not, I pray what direction do you follow? Or whether you follow none at all? If none at all, this is like drawing Lots, or throwing dice for the choice of a Religion: If any other, I beseech you tell me what it is. Perhaps you will say, the churches authority; and that will be to dance finely in a round thus; To believe the Churches infallible authority, because the Scriptures avouch it; and to believe that Scriptures say and mean so, because they are so expounded by the Church. Is not this for a Father to beget his son, and the son to beget his Father? For a foundation &c. The Church you say is infallible; I am very doubtfull of it. How shall I know it? The Scripture you say affirms it, as in the 59. of Esay, *My Spirit that is in thee*, &c. Well I confesse I find there these words, but I am still doubtfull whether they be spoken of the Church of Christ: and if they be, whether they meane as you pretend. You say, the Church sayes so, which is infallible. Yea but that is the question, and therefore not to be begged, but proved: neither is it so evident as to need no proof; otherwise why brought you this Text to prove it? Nor is it of such a strange quality above all other Propositions, as to be able to prove it self. What then remains, &c. But Universal Tradition (you say, and so do I too) is of it self credible, and that ha's in all ages taught the churches infallibility with full consent. But that it ha's, I hope you would not have me take upon your word; for that were to build my self upon the Church, and the Church upon you. Let then
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the Tradition appear; for a secret Tradition is somewhat like a silent Thunder. You will perhaps produce &c.

2. For answer hereto: 1. If Mr. *Chillingworth's* adversary had grounded the doctrine of the Churches authority meerly and only upon Texts of Scripture capable of contrary senses, there might have been just ground for Mr. *Chillingworth* to have pleased himself, as he oft does, in insulting thus on him, and intangling him thus in his circles: But Mr. *Chillingworth* himself absolves him toward the latter end of the former passage, where he says; *But universall Tradition (you say, and so do I too) is of it selfe credible, and that ha's in all ages taught the Churches infallibility, &c.* Whereby he shews clearly that his adversary, though he serves himself, (as reasonably he may and ought) of some Texts of Scripture to fortifie the Traditionary doctrine of the Churches authority, yet makes not those Texts understood in his own sense his onely foundation, but *universall Tradition*, which is the proper foundation even of the credibility of Scripture it self; and therefore all Mr. *Chillingworth's* inferences and retortions do not, even in his own opinion, in any degree wound, nor so much as incommode his adversary.

3. Secondly I answer, that whatsoever arguments have been or can be made by Protestants against the manner of *Resolution of Catholique Faith*, do not touch the Church at all; since she ha's not intermeddled in that Scholasticall nicety of the Resolution of Faith: If particular men to exercise their wits, and to boast their

their subtilty, do busie themselves in this last inquisitive age about such curiosities, undebated and unheard of among the antient Doctors of the church, what is that to the church her self, or her Traditionary doctrines, which were proposed and believed before that new language of the schools was invented?

4. But thirdly to demonstrate that Protestants do vainly flatter themselves in supposed advantages against Catholiques about this point of *Resolution of Faith*, I will endeavour as briefly and as perspicuously as I can to set down the state of that controversie, which when I have done, I believe that without any further trouble, it will justify it self not to be obnoxious to those circles and absurdities which Protestants charge upon it.

5. Now for a preparation thereto, I will lay down these grounds, viz. 1. That that is the thing into which we say Faith is last resolved, which is the prime motive or authority for whose sake we believe. 2. In all kinds of belief the prime authority which deserves Faith must have two *qualities*, viz. *Knowledge* and *veracity*. 3. In divine Faith the prime authority is alwaies the prime Verity, or God. 4. In divine Revelations we are to distinguish the faith or assent which we give to the truth revealed from the knowledge or assent to the Revelation, or act of revealing. 5. In immediate *divine Revelations* we believe the truth it self for the authority of the revealer or relator himself, which is God: and we assent to the revelation, having a certain knowledge thereof, either by the help of our senses externall and
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internall, or without them immediately by our understanding. 6. But if divine revelations be conveyed to us by a second hand, that is, by the report of others, yet then faith is not resolved into the conveying authority, but into the prime. 7. To make faith by vertue of the prime authority certain or firm, I must have assurance of the certitude of this conveying hand, that is, not only that this conveying hand did receive those revealed truths, but the true sense of them likewise, and withall was not subject to error in the propagating of them.

6. Having laid these grounds, we will make application of them to the present purpose in a few examples. The first shall be of a revelation made by God immediatly either by expresse language, or dreams, or visions, or the Oracle of *Urim*, &c. (for all these are of the same nature, as much as concerns certainty) as when God revealed to the Prophet *Isaiah* the mystery of the Conception of the Messiah of a pure Virgin: In this case the Prophet (it is to be supposed) was assured by a certain knowledge, that this revelation was reall, and not imaginary; so that he believed the truth revealed with a most firm faith for the authority of God the prime verity, whom he knew to be the revealer; for if he had not assuredly known this, he could not have adhered firmly to the mystery; though in it selfe never so true and infallible. A second example shall be of an immediate revelation also, but yet somewhat of a different nature from the former, viz. Of our Saviour teaching the Jewes that

that he was *the Messiah, the eternall Sonne of God*, and confirming this truth by *divine Miracles*. In all outward appearance he seemed to be but a man, and therefore what he taught could not be the object of *divine Faith*, neither could his hearers have assurance of his *authority*, unlesse they were assured of the truth of his miracles. *A third example* shall be of the same revealed truth, viz. *That Christ was the Messiah, &c.* but proposed to persons living in the second or third ages after that time, by those, who either were themselves eye-witnesses, or received it from those that were. In this case the persons, living in the second or third age, if they had not certitude that those that told them this did not lye, could not with a *faith rationally firm and certaine*, assent to those truths. But certain they might be, and most undoubtedly were: and the grounds of this certainty were, as I have largely shewed before, a certain knowledge both that they all heard these and all other substantiall truths of *Christianity* from their Ancestors, as a *Tradition Universall* (whether written or no, it matters not) and that it was as impossible, that all their ancestors all the world over should conspire to seduce them with a lie, as that their own eyes and ears should deceive them. In all these examples there is the same resolution of Faith; for both the immediate witnesses of these revelations and their successors do resolve their faith in these supernaturall truths finally and only into the *authority* of the prime verity; For if any of them should be asked, *Why do you believe that Christ is the eternall Son of God?* They would

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all answer, because God ha's so revealed, neither could they proceed any further: But if they were asked, how are you certain that there was such a *divine revelation*? the immediate witnesses would say, We saw and heard *Christ* himself publishing these truths, and with a world of stupendious miracles confirming them: And their successours would say, we receive the same truth by an *Universall Tradition*, not only in it self, and of it self credible, and in a high degree certain, but such an one as ha's more advantages to demonstrate its certainty, then any other that ever was. Now what ha's been spoken of the *second* and *third* ages, may upon the same grounds be verified of the *fourth*, *fifth*, and all following to the worlds end. And likewise what hath been exemplified in one or two supernaturall truths revealed, may be extended to all the substantiall points of *Christianity*, all which, as I before demonstrated, arrive unto us by the same conveying hand of *Universall Tradition* by severall wayes, as writing, publike profession and practise propagated.

7. Now among these truths or doctrines coming by *Universall Tradition*, (and for that reason believed most assuredly by all *Catholique Christians*, and by consequence most certaine and indubitable) one principall one is *the authority of the present Church*, considered not as a relator only, but as authorized by *Christ* to teach this and all other doctrines, so as to oblige all men to belief and obedience: Which speciall doctrine, though it were only testified in Scripture (as it is evidently enough) were sufficient against those that acknowledge only
Scripture

Scripture for their rule : yet we are certain of the truth of this doctrine by the former Rule, which can neither fail us, neither can we be mistaken in it, viz. Because it is universally believed in the present church, as a doctrine *Traditionary*; and moreover it is attested by all ancient Records of the Fathers of the church, *nemine explicitè contradicente*, and it has been practised by Councils in all ages, not one Catholique renouncing his obedience; In so much as to my understanding there is not one Christian doctrine delivered with so full an assurance, nor in the sense and meaning whereof it is lesse possible for a man to be mistaken. Now by vertue of this speciall truth of the churches authority *Universall Tradition* (which of it self is most credible and certain) being believed and attested by the present church, becomes most necessary to be believed by us, the Church supplying the place not only of a witness, but of an *Embassadour* likewise instructed and employed by Christ himself (as *S. Augustine* most effectually maintains) so that in believing and obeying her, we believe and obey Christ himself, according to Christs own expression, *He that heareth you heareth me*, and, *If any one beareth not the Church, let him be thee as a Heathen and a Publican*. And therefore they that believe Christian doctrines only, because they think they find them in the Scripture, and believe the Scripture only, because their reason or fancy (which they miscall the testimony of *Gods Spirit*) tells them that it is the Word of God, though the doctrines themselves believed by them be true, yet it is a hazard,

as to them whether they be so or no, or how-
ever whether that be the sense of them or no,
it being all one, as if a man by some casual-
ty had found a transcribed copy of some part
of an *Embassadors Patent* or instructions:
Whereas *Catholiques* receive the commands
of their heavenly King and Master from his
Embassadors own hands, which not only will
not conceale any thing necessary or requisite
from them, but likewise will be able upon oc-
casion to cleare all manner of difficulties that
may arise about the sense of the said instructi-
ons or Patent, having received glorious promi-
ses of continuall residence among us, and of
divine assistance to preserve him from any, at
least dangerous error.

8. These things thus supposed, Mr. *Chil-
lingworth's* pretended circles and absurdities
in the *Resolution of Catholique Faith* doe
clearly and evidently vanish: For a *Catholique*
does not only or chiefly believe the *Churches*
authority, because to his private understanding
and reason the *Scripture* seems to say so: but
because he knows that the present *Catholique*
Church teacheth so, both by profession and pra-
ctise; and that she teacheth this as a *Catholike*
Tradition, believed and practised in all ages;
then which it is impossible there should be any
testimony more assured and *infallible*; so that
if a man can be sure of any thing done before
his own times (as all reasonable men do agree
that one may) he cannot avoid being most sure
of this, if his passion or interests do not hinder
him from searching into the grounds of it. I
need not therefore particularly give an answer

to Mr. *Chillingworth's* discourse before produced, since it wholly proceeds upon a mistake of his adversaries, and other *Catholiques* grounds; and since himself in the close of it seems to confesse, by objecting to himselfe *Universall Tradition*, that if this doctrine of the Churches authority could be made appear to be grounded upon *Catholike Tradition*, it would be as much credible, as if the Scripture had expressly testified it (since in his *opinion* the Scripture it selfe, and nothing besides, enjoys its authority, because it is delivered by *Universall Tradition*) and by consequence would not be lyable to any *circles* or *absurdities*. So that truly I wonder why (seeing Mr. *Chillingworth* could not be ignorant that *Catholiques* do generally pretend that this doctrine comes from *Tradition*, besides the proofs of it out of Scripture) he should notwithstanding dispute against it, as if there were no other ground for it, but two or three questionable passages of Scripture.

CHAP. XLIII.

An answer to Mr. Chillingworth's allegations of pretended uncertainties and casualties in the grounds of the faith and salvation of Catholics.

1. **T** Here is in Mr. Chillingworth's book another rank of objections, which though they do not directly combat the churches (infallibility, or) authority, yet they had great effect upon me, because they seemed to infer that the faith and salvation likewise of Catholics depended upon extreme uncertainties and casualties, and by consequence that a Catholic could not give any assurance that his faith was safely grounded. For thus he argues (c. 2. parag. 63. ad. 68.) The salvation of many millions of Papists (as they suppose and teach) depends upon their having the Sacrament of Penance duly administered to them: This again upon the Ministers being a true Priest, which is a thing that depends upon many uncertain and very contingent supposalls, As 1. That he was baptized with due matter. 2. With due forme. 3. With due intention. 4. That the Bishop which ordained him Priest, ordained him likewise with due form, intention, &c. 5. That that Bishop himselfe was a person fitly qualified to give orders, that is, was no Simoniacke, &c. 6. That all that Bishops Progenitors were fitly qualified: and so

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till he arrive to the fountain of Priesthood. Now he that shall put together, and maturely consider all the possible wayes of lapsing and nullifying a Priesthood in the Church of Rome, I believe, saith he, will be very inclinable to believe, that in an hundred seeming Priests, there is not one true one. But suppose this inconvenience assoyled, yet still the difficulty will remain whether he will pronounce the absolving words with intent to absolve you; for perhaps he may be a secret Jew, More, or Antitrinitarian; which if he be, then his intention, which is necessary to the validity of a Sacrament, will be wanting, &c.

2. Hereto I answer. 1 That such kind of pretended uncertainties or nullities in particulars, do not prejudice the authority and stability of the church in generall, but that if it be true, which ha's alwayes been believed in the church, viz. That Christ ha's promised to continue till the worlds end a church governed by lawfull Pastors, and preserved in all truth, he will engage his omnipotency to make good his fidelity, and by consequence he will take care to prevent or remedy all obstacles that can be imagined to be otherwise able to evacuate such his promises: and I suppose two such Attributes of Christ are a foundation strong enough to build a faith not obnoxious to such a world of casualities, as Mr. Chillingworth suspects. 2. That Mr. Chillingworth's whole discourse proceeds upon a mistake of the established doctrine of the Catholique Church, which ha's not declared all those things to be nullities, nor any of them in the sense that he alledges.

alleges. It is true in the Canon law, and among Casuists there are mentioned many nullities of Orders and other Sacraments, as *Simony*, or *Heresie*, or *Schisme* are said to nullifie the Ordination of a Bishop or Priest: But how, to nullifie it, by taking away the Character wholly? No. But the Church, to shew her detestation of those sins, suspends the authority of exercising those Offices from any one that is guilty of those finnes; and likewise from those that are ordained by such Simonicall or Hereticall Bishops, till they have given satisfaction to the Church: And therefore in that moderate judgement of *Pope Melobiades*, (so much commended by *S. Augustine Ep. 162.*) when he decreed, that if the *Donatists* would return to the Catholique Communion, their Bishops, if the more antient in any City, should be acknowledged the lawfull Bishops of such a City, or if the younger should succeed upon the first vacancy, there was no mention made of a reordination of such *Hereticall* or *Schismaticall* Bishops, or of any Priests made by them. 3. It is not true, that the salvation of *Catholiques* doth absolutely depend upon the Sacrament of Penancee lawfully administred: For though it be necessary to the being of the Church in generall, that that and all other Sacraments be lawfully administred, and by consequence we may be assured, that Christ will in generall prevent all real wants and obstacles thereto: yet it is not necessary that this should be affirmed of each Catholique in particular: For to Christians which are *adulti*, that is, capable of the exercise

cise of *Faith, Hope and Charity*, even actuall *Baptisme* lawfully administred is not absolutely necessary, for in such persons the *Votum Baptismi* will supply all wants or defects impossible to be avoided; and much more certainly will the same *Votum* serve for other Sacraments, as the *Eucharist, Penance, &c.* 4. Concerning *intention*, which the church in the *Councell of Florence* (in Instr. Arm.) and in the *Councell of Trent* (Sess. 7. ca. 11.) ha's indeed defined to be a necessary requisite to d^enominate a Sacrament to be lawtully administred in these words of the *Councell of Florence*; *Sacraments are perfected by three things, the Matter, Form and Person of the Minister conferring the Sacraments, with an intention of doing what the church doth; of which if any one be wanting, the Sacrament is not perfected.* And these of the *Councell of Trent*, *If any man shall say, That in Ministers when they administer the Sacraments there is not required an intention at least of doing what the church doth, let him be Anathema.* Mr. *Chillingworth* might, and I am confident did know, that the *Intention* required was such an one as might be found even in *Pagans, Heretiques, Jewes, &c.* administring *Baptisme*; so they do it, as executing the Office hypocritically intruded into by them in the due form, and with a right pronounciation of the words of the church, although in the mean time in the secret of their hearts they did renounce, deride and derest that Sacrament, and all the efficacy ascribed to it, as appears by the *Decisions of antient Councils* against the *Donatists*, and the *Rescripts of*

De consecr. d. 4. cap. 2 quodam. Pope Nicholas the first, and Alexander the third. And hereupon S. Thomas treating of this subject, delivers his sense in these words, Some

p. 3. q. 64. 2. 8. ad. 2. answer better, sayes he, that the Minister of the Sacrament doth operate in the person of the whole Church, whose Minister he is; and in the words of the church which he pronounceth is expressed the churches intencion, the which sufficeth to the perfection of a Sacrament, unlesse there be an outward expression of the contrary on the part of the Minister, or receiver of the Sacrament. Upon

Salm. in Ep. Paul. l. 1. p. 1. disp. 2. scrib. Mar. de Sac. disp. 1. which grounds I suppose it was that Salmeron the Jesuite, and Scribonius Marius a learned Franciscan, highly esteemed by Cardinall Perron, (besides some ancient Schoolmen) do after

this manner with a far greater latitude then generally Controvertists or Schoolmen doe allow, endeavour to expresse their sense of S. Thomas, and the Decrees of those two Councells, viz. That in the Minister there may be a twofold intencion, 1. Meerly speculative, inwrap'd in the secrets of his heart, and of which no outward sign does appear, nor indeed no sufficient one can; of this intencion the church judgeth not. 2. Practicall, which relates to the outward act; and is thereby really accomplished: The former, say these Authors (unlesse the church shall define the contrary; as hitherto to their seeming she ha's not) can neither profit nor prejudice in

in conferring Sacraments: If it be an ill, malicious intention, it may help to damn the person, but it will not hinder the validity of the Sacrament, nor the efficacy of it. The later *practical intention*, is that which is only to be considered here. As a servant that is sent by his Master to deliver possession of a house, if he really perform the legall ceremonies, and pronounce the words requisite, whatsoever thoughts of unwillingness, reluctancy or contradiction lurk in his breast, the *delivery* will be valid. And truly it seems not intelligible; how it can be possible for a *Minister*, as a *Minister of the Church*, not compell'd by force, nor drawn by promises, that knows what he does, and clearly shews that he will do what he knows, should as the church commands him, with all due formality perform a Sacrament, and yet at the same time intend or resolve not to do what he does: He may possibly have in his wicked heart inward wishes that the Sacrament might want effect, or a misbelief that the Sacrament is nothing valuable, but a meer superstitious, vain or noxious ceremony. But as for the thoughts by which performing a Sacrament he would endeavour to intend not to do that which he intends to do, such thoughts seem to be meer aëriall fancies. Indeed if he shew this contradiction or intention by any outward sign by which it may be judged, that though he observe all the requisite formalities, yet he intends them meerly in a mockery, as if an *Actor upon a Stage* should personate the conferring a Sacrament, and much more if he neglect the due form of words. He will thereby declare that
really

really, that is not a Sacrament which he performs, but a meer mockery and malicious scornfull Pageantry. Those learned, and as yet uncensured Authors, therefore (whose *opinions* I do here relate only *historically*) do conceive the meaning of the church in the forementioned *Decisions* to be only this, *viz.* That it is requisite to Sacraments that they be not administred jestingly, histrionically and ridiculously, but after such a manner that it may reasonably be judged, that he who administers them intends to perform his duty and office imposed on him by the church; that is, to perform and confer a Sacrament, and not to play the fool: Not that the church ever intended that the Sacraments should be valid or null, according to the inward fancies of the administrer, or that it should be in the power of an atheisticall or malicious Bishop or Priest to damn all his Diocese and Parish. And for a further proof of this, it is observeable, that even at the very time when this *Article* concerning the *necessity of intention* was debated and concluded in the Councell of Trent, *Catharinus* Bishop of *Minori* declared openly this sense of that *Article* against certain disputing Schoolmen, and during the sitting of the Councell, published a book to the same effect, no man censuring or condemning him; Although indeed his manner of expression was far more unwary, and more approaching to the sense of the *Lutherans* and *Calvinists* than the fore-cited Authors, *Salmeron*, and *Seribonius Martini*; the further sense of which opinion I have

leave to the judgement of the Catholique Reader, my intention being only to make a Narration of what I was told or did read in others.

3. And these are the principall arguments produced by Mr. *Chillingworth* against the infallibility (as he loves to call it) of the Church; at least such of them as had the greatest effect upon me, during my time of Protestancy, to hinder me from submitting my selfe to the authority of the Catholique Church, or indeed to any authority at all, as obliging in conscience; which arguments (when I came to examine them) appeared to me in generall; not to touch the established doctrine thereof at all. Whether they were of greater force against his particular aduersary, it concerned not me, neither had I commission or authority to examine.

4. It is not my purpose in this *Narration* to give particular answers $\chi\tau\iota\ \pi\acute{o\delta\epsilon\alpha$ to all his objections: Onely this I proteste, that I doe neither remember any one through his whole book, which formerly had any strong influence upon me, nor (since my becoming a Catholique, after not a perfunctory per-usuall of it) have I met with any, which to mine own understanding, upon the grounds by me formerly laid, doe not seeme to me easily answerable. And I am confident, that if any Protestant shall apply Mr. *Chillingworth's* discourses to the established doctrine and expressions of the Catholique Church, he will acknowledge that, notwithstanding
any

any thing laid by him, this may remain true, That the Catholique Church hath authority to propose points of Faith, and to interpret Scriptures; and that no particular Churches or Christians may or ought to contradict or refuse to submit to her determinations and interpretations. Insomuch, as if Mr. Chillingworth had been so fortunate as to have undertaken no more then to examine the doctrine of the church, he would scarce have made use of, and much lesse would he have relyed so confidently upon the strength of any of those arguments which he ha's produced against his adversaries Positions: He must have been forced either to acknowledge the truth of the churches doctrine, or have put himself to the trouble of inventing other kind of arguments, then any I could yet meet with, either in his, or any other Protestants writings.

CHAP. XLIV.

Dangerous consequences of Protestants doctrine against the authority of the Church.

1. **I** Will at length put an end to this tedious (but that it is so necessary) a discourse upon this second conclusion concerning the Judge of Controversies, and authoritative interpreter of Scripture, by shewing, among many, some speciall enormous and unavoidable consequences of the doctrine of Protestants concerning
this

this point, who refuse, yea oppose the consent of the present and ancient *Catholique Church*, propounding doctrines of Faith, and interpreting Scripture, and submit to their own particular reason, or *private Spirit*.

2. *The first is an impossibility of Unity*, yea though reason were suffered to proceed simply without mixture of passion and interest, as experience and reason it self shews, and it hath been already proved.

3. *The second, an evident contradiction to Universall Antiquity*, which will not afford one example of any *Catholique Writer*, that either hath affirmed, that in interpreting Scripture every man is to follow the guidance of his own reason or private Spirit, against the authority of the present church; or that hath himself refused, or taught others to refuse upon any pretence to submit to the determinations of the present *Catholique Church*.

4. *The third is, that if the universall testimony of the present church*, either by her publique profession and practise, or in her decisions in a *Generall Council* do not indispensably oblige all *Christians* to obedience upon this pretended exception that no expresse mention is made in Scripture of such an unlimited power given to any church of one denomination; then it will follow, that those churches and Councils which have assumed to themselves this authority to exact subscription to any decisions of any doctrines, other then expresse quotations of Scripture to be understood by every one, according to his own fancy, and that hath accursed all gainsayers, are guilty of insupportable

ble uncharitablenesse, injustice, and tyranny: Upon which grounds all *Protestants* are obliged to *anathematize* the four first *Generall Councils*, as well as all the rest which follow, yea above all other the *Council of Nice*, since therein were *anathematized* all those that did not subscribe to an expression of one *Article of Faith*, which notwithstanding those *Fathers* acknowledged to be so far from being contained expressly in *Scripture*, that the word *ὁμολογίαι* (which occasioned so many *Tragedies*) was not so much as of *Tradition*, but only invented by them, as proper to oppose the *Heresie* of the *Arians*, and to expresse the sense of the *Traditionary doctrine* of *Christs* eternall *Divinity* and equality with the *Father*.

5. *The fourth* is, that upon *Protestants* grounds it is impossible they should rationally call any *doctrine Heresie*, or any *separation Schisme*, without condemning themselves: For concerning *Heresie*, if they, following the anient *Church*, define *Heresie* to be a relinquishing or opposing the belief of any doctrine generally professed in the *Catholique Church*, or defined by a lawfull *Council*, they will include themselves within the lists of *Heretiques*, since if for severall ages before *Luther*, there were either any *Churches Catholique*, or any authority to make a lawfull assembly; they have done apparently the same. But defining, as they do, *Heresie* to be a contradiction of a *Fundamentall Article* of the *Christian Faith* expressly contained in *Scripture*; and not naming, but rather explicitly renoun-

renouncing any visible Judge authorized to determine, whether such or such an Article be to be accounted to be expressly contained therein against those who deny it, it is impossible to come to an issue between parties contradicting one the other.

6. I will give only two instances in two points acknowledged in England: the first in that great point controverted between the English Protestants and the Socinians. The English Protestants call the Socinians *Heretiques*, because they deny the eternall Divinity of the second Person in the blessed Trinity, because this is, say they, a fundamentall Article of Christian Faith, and expressly contained in Scripture: But this the Socinians confidently deny, yea they professe that the contrary rather is expressly contained in Scripture; for, say they, 'Neither the word *Trinity*, nor *Personality*, nor *Consubstantiality*, &c. are to be found in Scripture, neither can any Texts be produced, which witness in formal words, that the Son is equall to the Father, in respect of the Godhead, yea many Texts expressly say, that he is *inferiour*. But now what Texts are there to be found so evidently expressing the eternall Divinity of the Son of God, as there are for appropriating the Divine Nature to the Father only? (*viz.*) these two Texts, *This is eternall life to know thee, the only true God, and Jesus Christ whom thou hast sent.* And, *To us there is but one God, even the Father, and one Lord Jesus Christ.*

7. The truth is, if Tradition and the authority of the Church be not admitted to inter-

interpret Scripture, the *Socinians*, and other *Antitrinitarians* cannot by Protestants be condemned as *Heretiques* upon the pretence of denying expresse Scripture, since if reason alone be judge, those Texts cannot be called expresse, which may be confronted with others seemingly contradicting, or which are capable of a sense, it may be lesse probable, yet so as that without much racking, the words will be able to bear: a case which to have hap'ned in this controversie, every reasonable man will confesse, that shall cast his eyes upon the severall positive Texts alledged by *Crellius* in his book *De uno vero Deo*. I may add further, that if the *universall Tradition* of the present Church in the time of the Councell of Nice had not prevailed for the stating of that great controversie against the *Arians*, so many objections those *Heretiques* heaped together, not only out of Scripture, but likewise out of the writings of such Fathers as preceded that Councell, that perhaps they might have endangered the cause, as will appear to any one that shall cast his eyes upon a world of passages quoted by *Heretiques*, out of *Clemens Alexandrinus*, *Tertullian*, *S. Iustin Martyr*, *Origen*, *Lactantius*, &c.

8. The second instance is the Heresie of *Rebaptisation* renewed by the *Anabaptists* of these times, and in conformity to *Antiquity* condemned by *English Protestants*: it is more evident then the Sun, that expresse Scripture alone being the Rule, and private reason or Spirit the Judge, the *Anabaptists* cannot upon *Protestants* grounds be accused either to erre
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in a point fundamentall, or however in a point fundamentall contained expressely in Scripture.

9. In the last place, that upon Protestants grounds no separation among them can justly be called *Schisme* (in the notion of Antiquity) appears yet more evidently: For among those heaps of Seets now in England which abhor and renounce the Communion of one another,

1. There is not any one of them that ha's the assurance to stile themselves the *Catholique Church* with exclusion of all others not in actual Communion with them: Now *Schisme* is only a separation from the externall Communion of the *Catholique Church*, at least; if *universall antiquity* may be allowed to be the judge.
2. There is not any one of them which dares apply to themselves in particular those words of Christ, *Tell the Church, and if he will not hear the Church, let him be to thee as a Heathen and a Publican*; or those Promises of his, *Upon this Rock will I build my Church, and the gates of hell shall not prevail against it. And, I will send the Comforter which shall lead you into all truth. And, Behold I am with you to the end of the world.* Now there is no *Schisme*, but from such a church to which those elogies and promises belong.
3. All the means and remedies left them to deale with those they call *Schismatiques* or *Heretiques* are, not to excommunicate them in a *Generall Councell*, as the *Catholique Church* ha's continually upon occasion done; for what a ridiculous assembly must that be, to which they should presume to attribute the name

name of a *Generall Councell*? And how more ridiculouſly would an *Anathema* ſound, being fulminated by a *Synod of Charenton, or Gappe, or Dort, &c.* But their proper courſe in ſuch caſes, is to perſecute, imprifon, or perhaps burn one another, as *Calvin* did *Servetus*; and by this means the weaker and ſufferer would be the only *Heretique* and *Schiſmaticque*. But of *Schiſme*, more in the following *Concluſion*.

CHAP. XLV.

The third Conclusion.

The point of Schisme slightly considered by Protestants: which notwithstanding ought above all others to be chiefly considered.

THE 3d. CONCLUSION, viz.

That there is one only Church of Christ: and that all Heretiques who believe not all Christian doctrines taught in her, and all Schismaticques, who, breaking the bond of Charity, divide themselves from her visible and externall Communion, are separated from Christ himself.

1. **I**N my discourse upon this Conclusion I need not separate Heresie from Schisme, since I do not know any Sect in these times precisely Schismaticall, that is, without any mixture of Heresie, (as the Donatists were in the beginning, who agreed in all doctrines with Catholiques, but separated upon a quarrel grounded upon a matter of fact.) Therefore hereafter when I speak of Schisme, and enquire upon what party it is to be charged, it is to be supposed that Heresie must accompany it, seeing the foundation of all the present separations among Christians is their disagreeing

disagreeing in points of faith and doctrine.

2. Now though this divine truth, viz. *That the true Church of Christ is only one*, and by consequence, that an unjustifiable separation from it, is in a high degree damnable, be acknowledged by all Christians that I know, since it is an expresse article of our Creed, *Credo unam sanctam & Catholicam Ecclesiam*, that is, I believe one holy Catholike Church; and therefore there may seem to be no necessity to put ones selfe to the trouble of proving it: Notwithstanding I will not refuse that trouble to make a collection of quotations, both out of Scripture and Fathers; to the end, both to get a distinct notion of what was antiently understood by this word, *Schisme*: and to set forth (according to their conceptions) the abominableness and extreme sinfulness of that sin; and this the rather, because a sad meditation upon such passages enforced me to consider in what a state I had formerly lived, and likewise made me wonder, that heretofore above all other points I had not bent my thoughts and studies to enquire and determine (since it is apparent that there is a Schisme in the church) upon which party the guilt of so horrible and exterminating a sinne did lye.

3. But the truth is, my wonder decreased, when I considered that hitherto I had not met with any *Protestant Writers* that have thoroughly considered this point of Schisme, which yet above all others ought to have been most exactly ventilated and examined, as *S. Augustine*

gustine (lib. 2. cont. lit. Petil.) saith, in the case of Schisme against the Donatists. The whole question therefore is, whether you do not ill, you I say, to whom the whole world objects the sacrilege of so great a Schisme? the exact examination of which question while you neglect; all that you say is superfluous: and whereas you live like thieves, you boast that you dye as Martyrs. And again, (Ep. 164. ad Emer. Don.) Wherefore in the prime place this is to be enquired, for what reason you made a Schisme? To the same effect said Optatus before him concerning the same Donatists, (lib. 1.) The businesse in hand is concerning separation: In Africa, as in all other Provinces likewise, there was but one church before it was divided by those who ordained Majorinus in the Chair, upon which by succession thou art set. The matter therefore to be considered is, which of the two parties have remained in the root with the whole world? which of them weet out? which of them is set upon a new Chair (Episcopall) which heretofore was not in being? which of them ha's raised an Altar against a (former) Altar? which of them made an Ordination during the life time of him who was before ordained? Lastly which of them is obnoxious to the sentence of S. John the Apostle, who foretold that many Antichrists would go out of the Church?

4. The almost onely considerable Author among Protestants, who seems to have written largely and purposely upon this argument of Schisme, was that unfortunate Apostate M. Antonius de Dominis, Arch-Bishop of Spalato, who,

who, as appears by the *Index* of the heads of his books and Sections, allowed an entire book to this subject: but by what means it came to passe, whether through guilt, or what other mystery I know not, but in the publication of the three volumes of his works, that book which he intended, or had written *de Schismate* appears not, there is an *hiatus* in that place not yet supplied. But to proceed to the quotations.

CHAP. XLVI.

Quotations out of Scripture and Fathers to shew the sinfulness and danger of Schisme.

1. **T**He passages of Scripture which I especially took notice of, concerning the sinfulness and extreme danger of Schisme were these, viz. those words of our Saviour, (*Mat. 18. 7.*) *Woe unto the world because of scandalls, for it must needs be that scandalls come; notwithstanding woe to that man by whom the scandall cometh.* Now the Fathers generally by *scandalls* understand *Herepes* and *Schismes*. Which interpretation *S. Paul* seems to justify, joyning together *Schismes* and *scandalls* as *Synonyma*, or words of the same importance, when he sayes, *Rom. 16. 17.* *I beseech you brethren, observe those who make Schismes and scandalls, contrary to the doctrine which you have been taught, and avoid them. For such men serve not our Lord Iesus Christ, but their* own

own belly, and by kind speeches and benedictions seduce the hearts of the simple. Again, saith our Saviour, Hereby shall men know that ye are my Disciples; if ye love one another. Add to this his last legacy, Peace I leave with you, my peace I give unto you; As likewise that saying of his, which S. Hierome quotes from Tradition, *Nunquam lati sitis, nisi cum fratres vestros in charitate videritis*, that is, Be yet never joyfull but when you see your brethren in charity. To all which I will subjoyn that passionate exhortation of S. Paul, (Philip. 2. 1-) If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowells of mercy, fulfill ye my joy that ye be like-minded, unanimous, thinking the same things, doing nothing through contention or vain-glory.

2. The same affection and zeale did the ancient Fathers and Doctors of the church expresse to Catholique Unity, with incredible efficacy, shewing their detestation against Schismes and Divisions: Witnesse S. Irenaeus (lib. 4. c. 62.) God will judge those which make Schismes in the Church, ambitious men, who have not the honor of God before their eyes, but rather embracing their owne interest then the unity of the Church, for small and light causes divide the great and glorious body of Christ, &c. For in the end they cannot make any Reformation so important, as the evil of Schisme is pernicious.

Witnesse S. Dionysius of Alexandria, writing to Novatian, A man ought ra-

Eus. Hist. eccles. l. 6. c. 45.

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ther to indure all things then to consent to division of the Church of God, since Martyrdom, to which men expose themselves, to the end to hinder the dismembring of the Church, are no lesse glorious, then those which a man suffers for refusing to sacrifice to Idolls. Witnesse S. Cyprian, (de unit. Eccles.) Do they think that Christ is amongst them when they are assembled? I speak of those which make assemblies out of the Church of Christ: No, although they were drawn to torments and execution for the confession of the name of Christ, yet this pollution is not washed away, no not with their blood: this inexplicable and inexcusable crime of Schisme is not purged away, even by death it self. That man cannot be a Martyr that is not in the Church. And again, He shall not have God for his Father, that would not have the Church for his Mother. Witnesse S. Pacian (ad Sympr. cp. 2.) Although that Novatian hath been put to death (for Christ) yet he ha's not received a crown. And why? Because he was separated from the peace of the Church, from concord, from that Mother, of whom whosoever will be a Martyr, must be a portion. Witnesse S. Optatus (lib. 1.) Among other Precepts, the divine injunction bath likewise forbidden these three, Thou shalt not kill. Thou shalt not go after strange Gods, and (in capitibus mandatorum) in the head of the Commandements, Thou shalt not make a Schisme. He means I suppose those words in the preface of the Decalogue, The Lord thy God is One, thou shalt have no other Gods but me. Again (lib. 2.) The unity of the Episcopall Chaire is
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the prime endowment given to the Church. Witnesse S. Chrysostome (in Eph. hom. 11.) There is nothing doth so sharply provoke the wrath of God, as the division of the Church; insomuch as though we should have performed all other sorts of good things, yet we shall incur a punishment no lesse cruell by dividing the unity and fulnesse of the Church, then those have done, who pierced and divided Christs owne body. Witnesse the fourth Councell of Carthage; (Can. 1.) out of the Catholique Church there is no salvation.

3. Witnesse S. Augustine (de Symb. ad Catech. l. 4. c. 10.) For this cause the conclusion of this Sacrament (he means the creed) is terminated in the Article concerning the holy Church: and the reason is, because if any man be found separated from her, he shall be excluded from the number of children; neither shall he have God for his Father, that would not have the Church for his Mother: and it will nothing avail him to have rightly believed, or to have done never so many good works, without this conclusion of the sovereign good. Again, (in Psa. 21.) Whosoever ha's charity is assured. But as for charity, no man transports it out of the Church. Again, (de Bap. con. Don. l. 1. c. 8.) Those whom the Donatists heale of the wound of Idolatry and infidelity, they themselves wound more dangerously with the wound of Schisme. Again, (sup. gest. Emar.) Out of the Catholique Church a Heretique may have all things but salvation. He may have the Sacraments, He may sing Allelujah, He may answer, Amen. He may keep the Gospell, He

may have the Faith and preach it, only salvation he cannot have. Again, (l. 3. cont. Petil. c. 5.) No man preaching the name of Christ, and carrying or ministering the Sacrament of Christ is to be followed against the unity of Christ. Again, (cont. adv. Le. & Proph. l. 1. c. 17.) If he bear not the Church, let him be to thee as a Heathen and a Publican; which is more grievous then if he was stricken through with a sword, consumed by flames, exposed to wilde beasts. Again (l. de Past. c. 12.) The Diuel saith not, let them be Donatists and not Arians, for whether they be here or there they belong to him that gathers without making a difference: Let him adore Idolls, saith the Diuell, he is mine: Let him remain in the superstition of the Jewes, he is mine: Let him quit unity, and passe over to this or that, or any Heresie, he is mine.

4. Witnesse likewise S. Fulgentius, (de rem. pec. cap. 22.) Out of this Church neither the title of Christian secures any man, neither doth Baptisme conferre salvation, neither doth any man offer a sacrifice agreeable to God, neither doth any man receive Remission of finnes, neither doth any man attain to eternall life, for there is one onely Church, one onely Dove, one onely well-beloved, one only Spouse. Again, (de Fid. ad Pet. D. c. 39.) Hold this most firmly, and doubt not of it in any wise, that every Heretique and Schismaticke whatsoever baptized in the name of the Father, the Sonne, and the Holy Ghost; if before the end of his life he be not reunited to the Catholike Church, let him bestow never

so many almes, yea though he should shed his blood for the name of Christ, he cannot obtain salvation. Witnesse lastly S. Prosper, He who does not communicate with the Universall Church is a Heretique and Antichrist. (de prom. & præd. Dei p. 4. c. 5.)

5. Surely no man can justly blame, if a serious consideration of such testimonies of Scripture, such a conspiracy of all the Saints almost of the ancient Church agreeing to condemne Schisme, as the most heinous inexcusable sin that a Christian was capable of committing, not to be redeemed with Faith, Sacraments, Almes, Miracles, no nor Martyrdome it selfe, awakened me from the Lethargy I was in, and from the presumption which I had, viz. that since I my selfe had no influence upon the beginnings of the Separation, but on the contrary approached as neere in my beliefe to the Catholique Church, as Truth in my opinion would permit me; and lastly, since I judged charitably of the state of Cutholiques, that therefore the guilt of Schisme should never be imputed to me. Not content therefore to rest upon these imaginations in a matter, upon which my eternall happinesse inseparably depended, if the expresse words of Scripture, and unanimous consent of Antiquity were to be believed, I proceeded to examine the present state of Protestant &c. Churches in separation from the Romane, by the marks which the ancient Fathers afforded me to judge by, whether of the two parties were guilty, and to which of them this so heynous

crime of *Schisme* was to be imputed: Resolving with my self by no means to live any longer, and much lesse to dye in *Schisme*, if it appeared to me that that *title* belonged to the Church of England, or any other church whatsoever, for *their separation from the Roman*; and judging that the true name of a *Catholique Christian* deserved to be bought at any price, though with the losse of whatsoever was most dear unto me in the world. Now the *Method* of this my enquiry, which brought forth that present satisfaction and repose of mind, which by the goodness of God I now enjoy, was as followeth.

CHAP. XLVII.

The nature and marks of Schisme, according to the antient Fathers.

1. **O**Ut of the writings of the antient Fathers, I endeavoured to attain unto a true notion of what *Hereſe* and *Schisme* is, and accordingly examining the most important pleas and excuses of Protestants, endeavouring to free themselves from the imputation of either, I found that whatsoever they produced in order to that design was wholly ineffectuall, and that seeing it is apparent that since *Luthers Apostacy* there is among *Christians* an evident *Schisme*, and that the persons dividing were only the *Protestants*, and that, if there were then upon earth a *Catholique Church*, they did divide from it, since they forsook the communion

nion of all churches, that therefore the whole guilt of such a *Schisme* was entirely and only to be imputed to *Protestants*.

2. Now for a distinct understanding of the nature of *Schisme* and *Hereſie*, I found the ſenſe which the *antient Church* had of it ſufficiently expreſſed in thoſe words of *S. Hierome*, (in *Ep. ad Tit. c. 3.*) *We do eſteeme that the difference betwene Hereſie and Schisme is, that Hereſie holds a perverſe doctrine; and that Schisme, by reaſon of an Episcopall diſſention, doth equally ſeparate men from the Church: The which difference may in ſome ſort have place at the beginning: But in progreſſe of time there is not any Schisme which doth not forge ſome Hereſie, to the end that it may ſeeme to have ſome juſt cauſe to ſeparate from the Church. To the ſame purpoſe ſaith S. Auguſtine ſpeaking to Gaudentius (lib. 3.) Thou art both a Schismaticque by a ſacrilegious diſſention, and a Heretique by ſacrilegious doctrine.*

3. Beſides which generall definition of *Schisme* and *Hereſie*, I conſulted the ſame Fathers to find certain ſpecial marks and *κεντήματα* thereof, by which as they were enabled to conclude againſt the *antient Schismaticques* inevitably, even in the opinion of *Proteſtants* themſelves: ſo likewise by the ſame marks, no doubt, if paſſion and intereſt do not interpoſe, may the like controverſies be decided by all *unpartiſhall Chriſtians* to the worlds end.

4. The ſpeciall marks therefore (at leaſt the principall among them) which the Fathers afford us to judge of *Schisme* by, were theſe that

low, viz. 1. They all agreed that *Schisme* was a thing of it self evident, & whereof the most ignorant understandings might inform themselves: For this being the foundation of all their disputes of the Catholike Church, that it is a congregation so visible and illustrious, that it cannot be hidden from the eyes of any man that does not willingly shut them, it does necessarily follow, that they who are not in visible communion with that visible church are apparently Schismatikes.

5. Secondly, and by consequence, that the mark of *Schisme* and *Heresie* was not a separation from the true faith simply; but from that faith which is openly professed by the Church: For otherwise, if they had defined Schisme with respect onely to the true Faith, all the evidence of Schisme would be utterly taken away, since it would be alwayes ambiguous and disputable which of the parties in a Schisme held the true doctrine; of which ignorant people could not be Judges; and the learned would never acknowledge themselves guilty. Besides; the parties evidently in Schisme would be sure, either not at all to acknowledge, or at least to excuse and extenuate their fault, by saying, that though they were in some sort divided from the (Catholique) Church, yet this was not so unpardonable, since they left the Church only in points not fundamentall, for in such they agree with Catholiques, and by consequence remain the same church still in substantialls. This is at this day the plea of many Protestants, as it was anciently of the Pelagians, according to that of S. Augustine, (*de Pec. Orig. l. 2. c. 22.*) *Pelagius* and *Celestius* faith

saith he, desirous cunningly to avoid the odious name of Heresie, affirmeth that the question concerning Originall sinne may be disputed without endangering Faith. But this assertion of theirs he confuted particularly in his fourteenth Sermon, *De Verbis Apostoli*; and in generall against both Heretiques and Schismatiques proves, that whatsoever in particular their opinions are, yet since they professe otherwise then the church does, and requires of them to doe, they are in a damnable estate, because thereby they virtually renounce one fundamentall Article of faith, viz. of the authority and unity of the Catholique Church; and therefore if they break communion, though but for one doctrine, and that of it self of no great importance; their orthodoxnesse in all other points will not avail them wanting truth, and especially renouncing charity and obedience to the Universall Church. Hereupon the same Father (in Psal. 54.) saith of the Donatists, *We have each of us one Baptisme; in this they were with me: We celebrated the Feasts of the Martyrs, in this they were with me: We frequented the solemnity of Easter, in this they were with me: But they were not in all things with me: In Schisme they were not with me: In Heresie they were not with me: In many things they were with me, and in some few things they were not with me: But in those few things in which they were not with me, those many things do not profit them in which they were with me.* So again the same Father (Ep. 48.) speaking to the same Donatists, *You are with us in Baptism,*

in the Creed, in other Sacraments of the Lord: but in the Spirit of unity, in the bond of peace, and finally in the Catholike Church you are not with us.

6. Thirdly, that the proper (to all eyes visible) and essentiall mark of Schisme (for what cause soever it matters not) is a wilfull separation from the externall Communion of the Catholique Church. So S. Augustine (de unit. c. 4.) Those who do so dissent from the body of Christ, which is the Church, that their Communion is not with the whole wheresoever it is spread, but are found in some party separated, it is manifest that they are not in the Catholike Church. And again (de util. cred. c. 2.) There is one Church, if you cast your eyes upon the surface of the earth, more abundant in multitude, and likewise as those who know by experience affirm, more sincere in truth then all others: but concerning truth that is another dispute. And again (cont. Pet. l. 2. c. 95.) Division and dissention makes you Heretiques, and peace and unity make us Catholiques. And Vincentius Lerinensis (cap. 9.) O admirable changel the first Authors of the same opinions are called Catholiques; and the Sectators, Heretiques, (namely because they separated for them.) And S. Prosper (de prom. & ben. Dei p. 2. l. 5.) He who communicates with the Universall Church is a Christian and a Catholique: and he who doth not communicate with it, is a Heretique and Antichrist: Hereupon it is that the Fathers understand and interpret the word Catholique, not with respect to doctrine or belief, but Communion externall. So S. Augustine (collat. car. d. 3.)

d. 3.) We shew by the testimony of our Communion that we have the *Catholique Church*. And again (*brevic. coll. l. 3.*) The *Donatists* (saith he) answered that the word *Catholique* (or universal) was not derived from the universality of Nations, but from the plenitude of Sacraments, that is, from the integrity of doctrine. And again, (*Ep. 48. ad Vinc. Reg.*) Thou thinkest that thou hast spoken subtilly when thou interpretest the name *Catholique* not of Universal Communion, but of observation of all precepts and divine Sacraments, or Mysteries.

7. And to the end to demonstrate to Schismatiques that they could not pretend to any portion in the *Catholique Church*, the Fathers ordinarily silenced them from any claim thereto, by asking them whether they could addresse communicatory letters unto, or receive such letters from all *Catholique Bishops*, which they not being able to do, were supposed to be sufficiently convicted. So *S. Augustine* (*ep. 163.*) speaking of *Fortunatus* the *Donatist*, I asked him if he could send communicatory Letters (which we call *Formatas*) whither I would name &c. But because the thing was manifestly false, they quitted that discourse with confusion of language. Hence it was that the ancient Schismatiques, not being able with any the least pretence to challenge the title of *Catholiques*, were forced to repaire themselves, by laying an aspersion or diminution on that name, as when *Sympronian* told *S. Pacian*, (*ep. 1.*) That none under the Apostles were called *Catholiques*: and when *Gaudentius* the *Donatist* affirm-

affirmed that the word *Catholique* was a humane fiction, which S. Augustine calls, *Verba blasphemia*, Blasphemous words. lib. 1. con. Gaudent.

8. Notwithstanding in some cases the Fathers allow, that a man may possibly be separated from the externall communion of the *Catholique Church* without imputation of Schisme, according to this discourse which I have found quoted out of S. Augustine. Often times also it happens, saith he, that the divine Providence permits that some good men should be cast out of the Christian Congregation by some over-turbulent sedition of carnall men, which injury done unto such men, when they shall bear it patiently, for the peace of the Church, and shall not attempt any innovations of Schismes or Heresies, they will instruct men with what true affection, and with how great sincerity and charity we ought to serve God. The designe and resolution therefore of such men is, either to returne when the tempest is calmed, or if that be not permitted them, either by reason that the tempest yet continues, or out of fear lest by their returne another tempest should be raised more violent then the former, they preserve a will and affection to serve even those, to the violence and commotions of whom they have given place, defending to the death (without making any separated conventicles) and maintaining by their testimony the faith which they know is preached in the *Catholique Church*: Such as these the Father who sees in secret crownes in secret.

9. I remember that *Monsieur Grotius*, from this speech of *S. Augustine*, and a suitable action (I think) of *S. Chrysostomes*, defends the non-association to the Catholique Church of himselfe, and such peaceable Protestants as himselfe: But surely in vain, for first this discourse of *S. Augustine* supposes that such persons doe not hold any doctrines condemned by the Catholique Church. 2. That whensoever leave or opportunity shall be given, they will readily embrace her Communion. 3. That they doe not communicate with any Sects manifestly in separation from it: None of which suppositions can be applied to *Monsieur Grotius*, &c. and therefore such a Communion *in voto*, or desire cannot in the judgement of Antiquity avale them; since if it could, no Heretique nor Schismaticque could be culpable; or that in such a sense doth not communicate with the Catholique Church: for there is not any of them but would willingly communicate with her upon these termes, *viz.* That she would change the clauses and conditions of her Communion, and reform her selfe according to the patternes of their particular respective Sects.

10. A fourth mark of Heresie and Schisme is, when the first Authors of them can be named, and by consequence can be proved to be in time posterieur to Catholique Unity: And particularly for doctrines, such were esteemed Hereticall, which could not be maintained to be *Apostolicall*, that is, (not which the Authours did not pretend

to be deducible out of Apostolicall Writings, for all Heretiques generally alledged Scripture for all their blasphemies: but) which they could not prove to have been professed in the church, and deduced successively from Age to Age since the Apostles times: Thus S. Athanasius (in Dec. Syn. Nic. cont. Arian.) Behold we have proved the succession of our doctrine delivered, from hand to hand, from Father to Sonne: But as for you (Arians) new-fewes and children of Caiaphas, what Progenitours can you show of your speeches? So likewise S. Pacian (Epist. 3.) For my selfe, holding my selfe assured upon the succession of the Church, and contending my selfe with the peace of the antient Congregation, I have not learned any studies of discord.

CHAP.

CHAP. XLVIII.

An Application of the former marks of Schisms to the present Controversie ; and a demonstration that they doe not suit to the Romanes, but onely Protestant Churches.

1. **H**AVING thus informed my selfe of the mind of *Antiquity* concerning the nature and marks of *Schisme* and *Heresie*, and applying them to the controversie in hand, between the *Roman* and *Protestant &c. Churches*, it appeared as clear to me as the Sun at noone day, that if the same Fathers and Bishops meeting in the antient *Councils* to condemn the *Arians*, *Nestorians*, *Eutychians*, *Novatians*, and *Donatists &c.* had lived in these times, they must of necessity upon the same grounds have condemned the *Lutherans*, *Calvinists*, *English-Protestants*, *Socinians &c.* For it being apparent, that there is really a *Schisme* among the *Western Christians* since *Luthers Apostacy*, in as much as so many Sects doe not onely actually separate from the communion of that church, which before that separation they all called the *Catholique Church*, but likewise impute superstition, idolatry, and other crimes unto it, thereby to justifie such their separation, by which means not a *Schisme* only, and that most properly so called, is happened, but *Heresie* likewise is to be imputed to one of the parties.

ties divided: That neither of these titles belongs to the *Romane Church*, and therefore that both of them are justly and necessarily to be charged upon the *Church of England* (and by consequence, much more upon all other Sects of Protestants, as being much more violent and uncharitable against the Roman Catholique Church) may to my understanding be demonstrated most evidently after this manner, viz.

2. First with respect to separation from externall communion: In a manifest Schisme (as this is apparently) those who are but a part, who are new beginners, whose prime authors may be named, who have introduced among Christians novelties, not heard of in the world, even by their own confession, for above a thousand yeares, and have actively separated themselves from the externall communion of the whole, in which they did formerly remaine, those and those onely are Schismatiques; and such are Protestants, as is evident. For 1. The English church is at the best but a particular church, which in the beginning of the raigne of *King Henry the VIII.* did live in externall communion with the then whole Catholique Church, but afterward in the same Kings dayes divided it self from the same externall communion, by renouncing obedience to the Pope, whom before they acknowledged the *visible Head of the Catholique Church*. 2. The same English Church in the dayes of his Son *King Edward the VI.* but especially to his Daughter *Q. Elizabeth*, to the former Schisme added an alteration

ration of severall other points of doctrine, confessedly for very many ages universally embraced by all Catholiques, and conspicuous in the publique profession and practise of the church: and in this double division both from the Faith and externall communion of the Catholique Church ha's the English Nation continued ever since. Therefore according to the notion of Schisme, which we have from Antiquity, and plain expresse reason, the English-Protestant-Church is properly Schismaticall and Hereticall.

3. On the contrary, the *Romane Church* (acknowledged by all Englishmen to have been the Catholique Church; and even since the separation allowed by English Protestants themselves to be at least a true member of the Catholique Church) ha's continued to this day in the same forme of externall communion that she had before, ha's not actually nor actively separated from any church pre-existent, much lesse from the whole body; ha's changed nothing of doctrine &c. therefore if she was the Catholique Church before, she is so still: however she cannot in any the least shew of reason be called Schismaticall.

4. For further proof of this, let us consider the first beginners of separation, *Luther*, *Zuinglius*, or (to apply this discourse to the Church of England) *Tindall*. I desire to know whether when *Tindall* alone, of his owne head, without any authority, either civill or ecclesiasticall, yea in open defiance of both, began to disperse doctrines unheard of among his countrymen, all Catholiques, dividing himselfe
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from the externall communion of the whole world, whether, I say, *Tindall* thus standing alone, as supposed, as yet not to have gained *Profelites*, was properly and truly a *Schismaticque*, or no? If he was, I would fain know by what right he or his followers came to lose that name, when he had perverted a company, suppose a Parish, or Diocess, or Province, yea that whole Kingdome, is it become a meritorious thing to gain *Profelites* to *Schisme* or *Heresie*? Is one single person when he is out of company a child of hell, and being joyned with seven other as wicked, or perhaps more wicked then himself, does he thereby become a child of God? Then certainly all *Pharisaicall* *Sectaries* have good reason to do what our Saviour sayes of the *Pharisees*, namely, *to travell Sea and Land to make Profelites*, since ill company, it seemes, may bring them to heaven, whereas if they had been alone they could not avoid sinking into hell. But if *Tindall* so standing alone in reall separation from all other *Christians*, was no *Schismaticque*; then, since by confession on all sides the *Catholique Church* cannot fail, it will follow, that *Tindall* in his own single person was the *Catholique Church*, and the whole body of *Christians* divided from him were *Schismaticques*.

5. If this way of arguing be not demonstratively concluding, both out of the forementioned grounds of the Fathers and evident reason, yea even palpable sense, it will be impossible to make a *Syllogisme*, or to conclude rationally from any principles whatsoever; we must alter *Dictionaryes* and all formes of language, and
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affirm that there is no means left to understand one another, though we endeavour to speak never so plainly: For if he be not a *Separatist*, who doth by his own confession actually *separate*, and he an *Innovator*, who doth actually *innovate*: And if that church which in *An. D. 1516.* was confessed not to have been Schismaticall, because then all things were peaceable, no Schisme was yet begun, if the same church continuing without any alteration in doctrine or practise till the year following, that *Luther* taught and divided against it, and so ever since be to be called Schismaticall, because others would stay no longer in it, then to change is to be constant, and to be constant, to change; to run away is to stand still, and to stand still to run away.

6. If Protestants reply, that though in respect of the then present state of the church, *Luther, Tindall, &c.* did make alterations, in regard of some precedent ages before *Luther*, in which the church had been wholly drowned in error and superstition, they did indeed innovate; Yet since they sought to reduce the present distempered church to the form and soundness of the antient Apostolicall church, they were neither alterers nor innovators, but rather took away all alterations and innovations. I answer, that if *Luthers* or *Tindalls* judgement alone deserved to be ballanced with the whole world, and if there were any suspicion that *Christ* had forgot his promises, or were become unable to perform them, there might be some pretence for such a plea; otherwise such an excuse doth augment their guilt, in as much as they do

do dishonor Christ, calumniate the *one, holy, Catholique and Apostolique Church*; charge themselves with the extremity both of infidelity and pride, or (in the language of S *Augustine*) *blasphemy and intolerable madnesse*.

CHAP. XLIX.

A continuation of proofes, that Schisme and Heresie cannot with the least shew of reason be imputed to the Roman Church; but only and wholly to Protestants, &c.

1. **A** Further proof as evident as the former, *viz.* that the imputation of compleat Schisme with Heresie annexed, is onely to be charged upon Protestants, &c. and not with the least shew of reason upon the Roman church, and that *with respect of doctrine innovated*, is this.

2. It is first confessed that all the doctrines, which the Protestants call errors, and those in themselves damnable (unlesse where invincible ignorance shall perhaps excuse) and therefore obliging all Christian people after having received a new light by the preaching of *Luther, Tindall, &c.* to forsake them, and the communion of all those that persisted in the maintaining of them: I say it is confessed that all such pretended errors were spread through the whole Catholique Church in Communion with the Romane in the age before

fore Luther began his *Apostacy*, *nemine contradicente*. (Now by the way; how this can agree with that sense which they give to the promises of Christ, that he would preserve his Church in all truth, so that the gates of hell should not prevail against it, I confesse I cannot comprehend: For if all Heresies be the gates of hell, as the Fathers say; then much more Heresies in themselves damnable, although the church had not condemned them, because against essentiall truths. Besides they will not deny, but that invincible ignorance may possibly excuse *Pelagianisme*, *Photinianisme*, *Arianisme*, &c. so that upon their grounds, notwithstanding the promises of Christ, all Christians for above a thousand years together might as well have been infected with these Heresies also.

3. It is secondly confessed, that excepting two or three, and those not of the most considerable opinions, all the rest (now condemned by Protestants, were publicquely and generally embraced and professed for severall ages before Luther: I will adde, by all ages and churches till S. Gregories dayes inclusive, that is, for about one thousand years: I might go further, and justifie my assertion clearly and evidently: but for the present let us pitch upon S. Gregories time. For warrant of what I have said, besides the testimony of S. Gregories writings, *Liturgy*, *Rituall*, *Missall*, &c. and besides the antient ecclesiasticall history (especially of England) and the Synods antiently assembled there, I appeal to the confession of the most learned Protestants, as Humfrey, Fulke, the

the Centuriators of Magdeburg, &c. whose words describing the Religion brought into England by S. Gregory, and S. Augustine,

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it rat. 5. p. 5.
Car. Chron. l.
4. p. 567. Bal.
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p. 44. Ofend.
cent. 6. p. 288.
Magd. cent. 6.
748. & 369.
Fulk. conf.
purg. p. 333.

The Benedictin Monke, are these, They brought in, say they, Altars, holy Vestments, Images, Chalice, Candles, Censers, sacred Vessels, holy Water and sprinkling with it, Reliques and the translations of them, Dedication of Churches, with the bones and ashes of dead men, Consecrations of Altars, of Chalice, of Corporalls, of Baptismal Fonts, of

Chrisme, of Oyle, of Churches by using sprinkling of holy water, celebration of the Masse, use of the Archiepiscopal Pall in the solemnizing of the Masse, books of Roman Rituals, and a burden of ceremonies, free-will, merit, and justification by works, penance, satisfaction, Purgatory, single life of Priests, publique invocation of Saints, and worship of them, veneration of Images, Exorcismes, Indulgences, Vowes, Monachisme, Transubstantion, Prayer for the dead, exercise of the Jurisdiction of the Romane Bishop, and his primacy over all Churches, in a word, the remaining chaos (as they call it) of Popish superstition.

4. It is thirdly evident that within that time in severall Councells (Provinciall at least) most of the points in debate between Protestants and the Roman Church, have been either decided, or the belief of them supposed, and all the practises

practises (which Protestants condemne) justified and commanded: no better prooffe of which assertion need be sought for, then that *Tome of English Synods* published by Sir Henry Spelman. And on the contrary that it does not appear in any Synod that any of those doctrines or practises have been condemned, nor in the least degree censured: so that if there were any authority in the *Catholique Church* for above one thousand years together, if she could challenge either belief, or but non-contradiction to her decisions, they cannot be excused, who not only not receive, but oppose, yea condemn, yea blasphemously calumniate her both for doctrines and practises so unanimously professed and embraced; and all this even then when they acknowledge her to be the object of that Article of the creed, *Credo unam, sanctam, Catholicam, Apostolicam Ecclesiam*: But how (*unam*) if they may, yea ought to divide and tear her in pieces? How (*sanctam*) if defiled with so much prophanenesse, superstition, and Idolatry, and all this not only permitted, but commanded by her? How (*Catholicam*) if contradicting the antient universall church? Lastly, how (*Apostolicam*) if so evidently condemnable by Apostolique writings, as is pretended?

5. In the fourth place, it was to me an irrefragable testimony of a strange watchfulness of divine providence over the church to preserve it from the gates of hell (that is, established and dangerous errors) that during those worst times thereof, when ignorance, worldlinesse, pride, tyranny, &c. reigned with so much scope, I mean during the time of about six ages before *Luther*,
when

when the Popes, so wicked, so abominable in their lives, enjoyed so unlimited a power even over secular Princes themselves, and much more over the *Clergy*; yet notwithstanding we do not find that there was any innovation at all in any points that concern doctrine, defined by *Councils*; nor particularly that the Popes, though in practise they assumed to themselves a vast exercise of externall Jurisdiction, yet that they ever attempted, much lesse effected the introducing any decision, as *de Fide*, of their power above that which was universally believed, not only in the former ages after *S. Gregory's* times, but in times immemoriall before that.

6. In the fifth place, concerning the time between the first *Council of Nice* and *S. Gregory* it appeared to me evidently that many points now in controversie have been defined expressly against Protestants: That many have been universally reputed Heretiques for maintaining the very same *opinions* now again innovated by Protestants, as *Aërius, Vigilantius, Iovinian, &c.* That scarce any point of doctrine of the Roman church, but is expressly maintained by the Fathers generally. That whatsoever passages seemingly contradicting to Roman doctrines are out of the Fathers produced by Protestants, do at the most onely argue want of memory in the Fathers, opposing that in one obscure place, which they had plainly affirmed in twenty: That those Fathers, who were so quick-sighted to take notice of, and so zealous to condemn any innovation in doctrine or practise, yet neither have observed nor opposed any

any one point, either of doctrine or practise, received in *S. Gregories* time, and continued to these, as an innovation: That the generall language of the Fathers when they spoke *ex professo* concerning *Prayer for the Dead*, *Purgatory*, the blessed Sacrament, the Primacy of the Pope &c. was like those of these times; the antient outward form of the church like that of the present; And on the contrary, all these, both expressions and Liturgies, and outward face of the antient Church much more unlike to the Temples of the *Calvinists* or *Lutherans* &c. yea or English Protestants, in things wherein they differ from the Roman, when they were from the Congregations of antient Heretiques.

7. In the last place, that the pretended proofs out of Scripture alledged by Protestants, proceed either because no mention is made of Scripture of such points, (a way of arguing generally renounced by the Fathers, who condemn many Heretiques by Tradition alone without Scripture:) or because they, by drawing consequences out of Texts of Scripture, say they can confute such doctrines of the Roman Church, which yet upon their own grounds will not suffice to call the contrary opinions so pretended to be confuted hereticall, and much lesse will they be a sufficient warrant to make such mortall divisions in the church, as are in these dayes.

8. From all which considerations it seemed likewise to my weak understanding, that this plea made use of by Protestants to excuse their Schisme upon pretence of so many dangerous errors and heresies crept into the Catholique Church, necessary to be reformed, was a plea of

all others the most unreasonable, the most unjust that ever was; a plea so far from excusing them, that above all other things it will make them most unpardonable before God and man; a plea formally evacuating the promises of Christ, inevitably ruining all Ecclesiasticall authority, rendring uselesse and ridiculous all the marks that Antiquity gives us, whereby to judge of Schisme and Heretic. Lastly, a plea which English Protestants, by the just judgement of God, have to their owne ruine put into the mouths of *Calvinists*, and all other Sects, for as they served the *Catholiques*, so have the *Calvinists* used them, upon pretence of reformation, and Scripture, and the ancient Apostolique Church, they see themselves rob'd of their church, of their faith, of their liberty, of their livings, and many thousands of their lives; and yet they that were the destroyers of all lawfull authority, and exercisers of too much unlawfull, complain of injustice; they that pluck'd downe the hedges of Gods vineyard, wonder to see so many severall kinds of beasts rush in and eat their grapes; in a word, to use the expression of *S. Augustine*, *Et tamen nec serò saltem toties divisi atque conscissi, sentiunt quod fecerunt. i. e. and yet for all this, seeing so many divisions among them, seeing themselves so torn in pieces, do they not yet perceive the fault that themselves have done.* Cont. Parm. lib. 1.

CHAP. L.

A continuation of the former arguments, viz. that the guilt of Schisme lies only and wholly upon Protestants.

Catholiques not uncharitable, for saying, That Protestancy unrepented is damnable.

I. **T**Hese Principles laid by the Fathers, with unanimous consent of the execrable nature and extreame dangerousnesse of the crime of Schisme; together with the severall descriptions and marks which they give to understand it by, seemed to me so reasonable; and these deductions which I made from the aforesaid principles, together with the application of those marks to the present state of controversie between the Roman and Protestant churches seemed so unrefutable: Lastly, the conclusion and result of the whole matter, viz. That the crime of heresie and Schism cannot with the least shew of reason be imputed to the Roman Catholike Church, nor with the least shew of reason avoided by Protestant Churches, since the Fathers being Judges, there is not one mark of Schisme which can be found in the Romane, nor one mark but is evidently found in Protestant churches. All this seemed to me so unanswerable, that unlesse I did resolve to put out mine owne eyes, I could not but see that I had all my life hitherto continued in this fearful state of Schism, And (unlesse I did resolve to proceed to that

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desperate contempt of Scripture, of consent of Antiquity, and of all Ecclesiasticall authority, as to think Heresie and Schisme to be no other then counterfeit *μορμω* or bugbeares invented to fright such foolish *Christians* as would submit to any authority (*Divine or Ecclesiasticall*) I could not but think it more then time to avoid the precipice into which I was ready to fall, and and for that purpose, to range my selfe to that *Communion*, which both by testimony of Scripture and all Antiquity, and by visible experience could demonstrate that a full effect of all *Christs promises* had been accomplished in her, which priviledge not any other congregation (in our Western parts at least) did pretend to, any other way then by calling themselves a part of her, whom yet at the same time they called an *Idolatresse*, and a *Strumpet divorced from her cœlestiall Bridegroom*, or at least communicated with them that were guilty of such blasphemies.

2. I do professe in the presence of God, and all his blessed Saints and Angells, that I could not my self imagine, nor find in any Protestant writer any exception or objection that came home to the point: this one essentiall mark of Schisme viz. *forsaking the externall publike Communion of the Catholike Church*, being impossible to be avoided by them, since both all the world sees it, and they themselves confesse it, though indeed under another and more plausible name.

3. I may therefore spare my pains of examining particularly what Mr. *Chillingworth* and other Protestants alledge for their excuse, all
which

which are evidently answered with applying to them that one saying of *S. Augustine* in his first book to *Petilian* the *Donatist*, *I object to you the crime of Schism which you wil deny: And I wil presently prove, because you do not communicate with all Nations.* I may add, speaking to Protestants, *Not with any one Nation or church pre-existent to Luther.* *Calvin* confesseth that he divided *à toto orbe terrarum*, from the whole world, and so do other Protestants: And impudence it self cannot deny, but that in respect of externall communion they have to this day relinquished the whole world; attempts have indeed beene made to get an entrance into the Greek church, but in vain, for they have beene rejected, and remitted to the obedience of their own Patriarch, as appears by the letter of *Hieremias Patriarcha* &c. And therefore for a proof unanswerable, that the Schisme of Protestants is a separation not from a particular church (as they call the Roman) but from all Christian Churches all the world over, let them suppose the same question proposed to them, which the Emperor *Basilius* made to *Photius*, the *Pseudo-Patriarch* of *Constantinople*, *With which of the four Patriarchs do you communicate?* So that as the same *S. Augustine* saith in the same book, *Hoc scelus & maximum, & manifestum, & omnium vestrum est. i. e. This crime (of forsaking Universall communion) is both of all other the greatest, and a manifest one, and belongs to all the sorts of you.*

4. If they say they preserve the bond of charity, allowing a possibility of salvation to Catholics, onely they separate from Catholic

errors which would be damnable to them being so perswaded. What is this to **Externall Communion**? Adde hereto; that though English Protestants, for their own interests, to justify the lawfulness of their Succession, doe allow such a degree of charity to Catholiques; yet it is manifest that they renounce not the communion of Calvinists, &c. who deny that there was any true church in the world when *Luther* began his sacrilegious Apostacy, and so involve themselves in the same uncharitableness. *Some there are that say (saith S. Augustine Ep. 48.) we thought it made no matter where (i. e. in what Communion) we preserved the Faith of Christ: But thanks be given to the Lord, who hath gathered us from separation, and hath manifested that this is a thing pleasing to God who is One, to be served in Unity. Besides, ἀνομιαν ἐστὶν &c. (saith Epiphanius Diaconus) It is a meer frenzy (an obstruction of reason) to blame, or impute error to all Churches.*

5. If they say, we left only the abuses practised in the Catholique church, which no man can justly blame another for reforming; What is this still to an absolute forsaking of the externall communion? Tell me (*saith S. Augustine cont. Gaud, l. 1. c. 7.*) whether the church at that time when you say she entertained those who were guilty of all crimes, by the contagion of those sinfull persons perished or perished not? Answer, whether did the church perish, or not? Make choice of what you think good. If she then perished, what church brought forth Donatus? But if she could not perish, because so many were incorporated into her without Baptisme;

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(he meanes, a second Donatistickall Baptisme) answer me I pray you; What madnesse did move the Sect of Donatus to separate themselves from her upon the pretence of avoiding the Communion of bad men?

6. Therefore Protestants do in vaine please themselves with this word of Reformation: and with telling the world that many, even good Catholiques, both in antient and later times, have earnestly called for a Reformation. For no man denies but that there ha's been great need of it, and is to this day, viz. in respect of doctrines and practises of particulars, and those too too many. But can any one Catholique in any age be produced that called for a change of any one point of doctrine established in the church, or a reformation of any practise authoritatively settled there as unlawfull? not one such as yet hath been produced, and I am confident not one can; and much lesse any one that upon such pretences hath either counselled or executed a division in the church. To what purpose then a separation from the externall communion of the whole church upon this ground of reforming particular abuses, which may lawfully and without any blame be done by an inward Schisme, or mentall separation from errors and superstitions?

7. Therefore when Protestants boast so much of their purifications and reformations, Catholiques may desire S. Augustine (cont. Gaud. l. i.) to tell them for them, *You have indeed great matters which you may flourish among your righteousnesses, (and reformations:) namely, a division of Christ, an annulling of the Sacraments*

ments of Christ, a forsaking of the peace of Christ, warre against the members of Christ, calumnious accusations against the Spouse of Christ, and a denying of the promises of Christ. The same Father (*de unit. Eccles.*) likewise will tell them, that if they would have thought good to follow our Saviours example, they would not upon such pretences have forsaken the externall communion of the church: For (sayes he) when he was to be circumcised was John sought after? for that thing was used to be performed by the Jewes. And when a legall sacrifice was to be offered for him, was there any scruple made of that Temple, which was by himself called a den of thieves? For the Lord which said, Be ye holy because I am holy, doth make his servants to converse among wicked men so unspottedly, if they preserve that holinesse which they receive, as the Lord Jesus himself was not defiled with the least contagion of wickednes during the time that he lived among the Jewish Nation: neither when he being made under the law, underwent those first Sacraments according to that most perfect way of humility, neither afterward when having chosen his Disciples he lived in the company of his own Traitor even till the last (parting) kiss. For by his example not only those who do no wicked things, but those likewise who consent not to any wickednesse are wheat securely remaining among chaffe, because they neither do such things, nor consent with them that do them; although being themselves good, they patiently suffer the wicked, continuing in the same field, untill the harvest, in the same floore untill the winnowing;

ing; within the same nets, untill the separation which shall be made upon the shore (i. e. at the end of the world.)

8. And this doctrine the same Father presseth so constantly, so zealously, that he professeth that any separation that is made in the Church upon what pretence soever before the day of judgment, is a sacriledge inexcusable. Let them therefore study what excuses they please, and conjure up as many objections as they think good, truth it self (speaking by S. Augustines mouth Ep. 48.) will or ought to silence them for ever, *Certi sumus neminem se à communione omnium Gentium justè separare potuisse. i. e. We are assured that no man can justly separate himself from the communion of all Nations.* And again saith the same Oracle (Cont. ep. Parm. l. 2.) *Præcedendæ unitatis nulla est necessitas. i. e. There is no necessity to cut unity asunder.* And again (l. 2. cont. Gaud.) *Ante tempus littoris damnabiliter separant. i. e. Before the time come that the net is to be drawn ashore, the separations which men make are damnable.*

9. Which speeches of S. Augustine will be true till the end of the world being built upon the promises of Christ, that his church should continue for ever in all truth, secure against the gates of hell; and upon the command of Christ, that no separation should be made of the tares from the wheat til the last day of harvest, in which *Exibunt Angeli & separabunt, i. e. Angels (not men) shall go forth and separate.* By occasion of which text the same Father annexes these powerful words, speaking to the Donatists, (con. ep. Par. l. 2.) *Let them chuse (saith he) whether of the*

two they will rather believe; Jesus Christ, that is, Truth it self saith, The field is the world; and Donatus saith, that Gods field is Africa alone. Let them chuse whether of these two they had rather believe. Jesus Christ, that is Truth it self saith, In the time of harvest I will say to the reapers, gather first the tares; and interprets it, saying, the harvest is the end of the world; And Donatus saith, that by the separation of his party, the tares are separated from the wheat before the harvest. Jesus Christ, that is Truth it self saith, the reapers are the Angells; and Donatus saith, that himself and his associates have done that before the harvest, which Jesus Christ saith that the Angells are to do at the harvest. Let them chuse whether of these two they had rather believe. They call themselves Christians, we propose to them Jesus Christ and Donatus: Let them consider what will become of them, if they bestow only words upon Jesus Christ, and their hearts upon Donatus? So that this conclusion of his is unalterably true, not for his times only, but til Christs second coming, viz. That all separation which is made before the drawing the net on shore (or before harvest, i. e. the end of the world) is a damnable separation; Being *Sacrilegium Schismatis, quod omnia scelera supergreditur*. i. e. being the sacrilege of Schisme, which surpasses all other crimes. (Aug. can. Ep. Parm. l. 2.)

19. Therefore to shew the extreme injustice of English Protestants against the Catholique church, and the just judgement of God upon them for it, we may desire them to consider, that

that in their owne congregations they are constrained to connive at both errors in doctrine, and abuses in practise to support a Schismaticall Unity, which they would not suffer for Catholique Unity. So *S. Augustine* speaks to the Donatists (lib. 2.) *Why do they, saith he, perniciously suffer such kind of men in the crime of a sacrilegious Schisme, which they might (and ought) to have tolerated profitably in the integrity of (Catholique) Unity?* Again, let them consider with what justice they can condemne the other Sects, Presbyterians and Separatists, if they seek the same destructive way of reforming them, which themselves practised upon the Catholiques: For the Presbyterians will alledge Scripture, as well as they; they will pretend errors and superstitions, as well as they: And the Separatists beyond this will alledge for themselves, that which it will be impossible for them to reply reasonably to, for they will say, ' Since you your selves have taken away all obliging humane authority in points of Religion, give us leave to enjoy that liberty for our own consciences, which you have purchased us: we desire not to tyrannize over other men, only we would not suffer that you should pretend by a shew of liberty to introduce tyranny. If Protestants shall oppose secu'ar power or multitude to such allegations, that will be to confesse that their reformation was a meere worldly design. If they shall say that it is not fit that a smal conventicle of Sectaries should prevail against a Nationall Synod of the English Clergy; then they must not take it ill to have those efficacious words of *S. Augustine* applyed unto them, *Is the*

the just weighing of matters come to this passe; that a Councell of the Maximianenses, who are an under-segment of your Sect, shall have no force or consideration against you, because in comparison of your numbers they are but a very few, and shall a Councell of your own prevaile against Nations, against the heritage of Christ, and the ends of the earth his possession? I wonder if that man have any bloud left in his body, that should not blush at the mentioning of such a thing as this. Aug. Ep. 154. ad Emer. Don.

II. I will conclude this conclusion with a brief consideration of an accusation which Protestants lay against Catholiques, whom they charge with extreme uncharitableness, for affirming, that Protestants dying in their Religion without repentance cannot be saved. Hereto it is answered, that Catholiques do not pretend to judge of the salvation or damnation of Protestants in particular, yea they will not doubt to say that to many thousands of them neither their Heresie nor Schisme shall prove de facto damnable, but that supposing they dye with an intention to renounce whatsoever their opinions should appear to them to have been erroneous, their invincible ignorance caused by education, misinformation of Catholique doctrines, &c. may probably find pardon from our mercifull Judge, in case they be truly penitent for all other faults committed by them, upon supposition that any such have been committed: But surely it is no

V. Lugo de fid. uncharitable judgement to
 Dispaz. Sect. 2. say in generall, That it is
 damnable to dye in a dam-
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nable or mortall sinne without repentance: And therefore since even by Protestants confession Heresie and Schisme are in a high degree damnable sins, and since Catholiques are verily perswaded that Protestants are guilty of these two crimes, it may be called in them a mistake, but it cannot be called uncharitableness in Catholiques upon such a supposition to make such a judgement. Yea on the contrary I wonder how the English Protestants, &c. who pretend that Catholiques are guilty of these two crimes, can notwithstanding contrary to the doctrine of all Antiquity, affirm that such persons are not in a damnable estate; surely it is self-guilt, and not charity that makes them so charitable.

CHAP.

CHAP. LI.

*The fourth Conclusion.**Prooſes of it out of Fathers.*

THE FOURTH CONCLUSION. is,

That the Catholique Church ever after the times of the Apoſtles was, is, and ſhall be viſible, continuing in an uninterrupted ſucceſſion of lawfull Paſtors and true doctrine to the end of the world.

1. **F**OR confirmation of this concluſion out of Scripture, Texts, ſufficient both for number and perſpicuity, have already been produced both out of the *Old* and *New* Teſtament in the ſecond concluſion.

2. The ſame doctrine is no leſſe conspicuous in the writings of the Fathers. It is eaſier (ſaith S. Chryſoſtome Hom. 4. in Eſa.) that the Sun ſhould be extinguished, then that the Church ſhould be obſcured. And again, The Sun is not more maſiſt, nor the light proceeding from it, then the actions of the Church. The Church (ſaith S. Cyprian de Unit. Eccl.) being cloathed with the light of our

Aug. cont. Pet. l. 2.

c. 104. Id. con.

Parm. l. 2. c. 3.

Lord ſpreads its beames through the whole world. The Church (ſaith S. Auguſtine) hath this moſt certain

tain mark, that she cannot be hidden. And again, Do not these men grope at noone day as if it were midnight? It is a quality common to all Heretiques, not to see the thing of all things in the world most cleare (viz. the church) which is placed in the light of all Nations, out of the unity whereof whatsoever they do, though it may seem to be done with great exactnesse and diligence, yet can no more secure them from the wrath of God, then the spiders webs from the rigour of the cold. Hereupon the same Sains (de unit. Eccl.) calls Christ the most true declarer of his body, insomuch as he suffers us not to be mistaken neither in the Bridegroom nor in his Spouse. Upon which grounds he makes severall exclamations to this purpose, (Id. cont. cref. l. 3.) O the mad perversenesse of men! Thou conceivest that thou deservest to be praised for believing Christ, whom thou seest not; and believest thou shalt not be damned for denying his Church which thou seest: Since that Head is in heaven, and this body is upon earth. Thou acknowledgest Jesus Christ, and that which is written (of him) O God be thou exalted above the heavens, and dost not acknowledge the church in that which follows, and let your glory be spread through all the earth. The like expressions he hath upon Psalm 56. and in his 166. Epistle ad Donat. and on 1. Ep. of S. John Traff. 2. &c. And again (in Psal. 70.) The Christian world is promised, and this is believed (by them:) This promise is fulfilled, and it is contradicted by them. And againe, If the church shall not continue here on earth even to the end of the world, to whom did our

Lord say, Behold I am with you even to the end of the world. And again (de Bapt. con. Don. l. 3.) If from the time of S. Cyprian the church perished, from whence did Donatus appeare? out of what earth did he bud? out of what See did he arise? from what heaven did he fall? And again (cont. Jul, l. 5.) If by those holy Priests of God and famous Doctors, Irenæus, Cyprian, Rheticius, Olympius, Hilary, Ambrose, Gregory, Basile, John Chrysostome, Innocent, and Hierome, the Manicheans have violated and corrupted the Church, Tell me (Julian) who was it that brought thee forth? was it a chaste Matron, or a Harlot, who in her travelling brought thee forth by the wombe of spirituall Grace into that light which thou hast forsaken? I willingly omit infinite other passages, especially out of S. Augustine to the same purpose, because even Protestants generally do not question the substance of that truth herein contained.

CHAP. LII.

Application of these proofes, to the advantage of the Romane Catholique Church, and against Protestants, &c.

1. **T**He cause therefore is clear in the generall *Thesis*, that the Fathers opinion was, that by vertue of Christs expresse promises, his church was to continue visible and distinguishable from all other unlawfull congregations to the worlds end. This I do not find denied by the *English Protestants*, I mean neither that this was the sense of the Fathers, nor that this sense was true.

2. The great controversie therefore is in the *Hypothesis*, or application of the generall *Thesis*, viz. whether that such conclusions as the Fathers deduce from the visibility of the Catholique church in their dayes, may rationally be inferred from the Roman Catholique church visible in these dayes. For example, that it is unlawfull upon any pretence of errors or abuses in practise, to separate from the externall communion of that church, which now calls it selfe the *Catholique Church* (which is only the Roman, for the Grecian churches, though they challenge the title of *Catholique Churches*, that is, true members of the *Catholique*, yet I doe not find that they make an association to their externall communion, a necessary condition to all *Christians*.)

3. The

3. The English Protestants say no, against all Roman Catholiques, who unanimously affirm, that since such discourses of the Fathers were grounded upon Christs promises to his church, which were to be effectuell to the end of the world, that therefore they are as fitly and necessarily to be appld to the present, as to the ancient Catholike church, and that no other church, but that in communion with the Roman, can make any valuable or legitimate pretensions to that title. Though the truth is, if it be to be granted that there is any visible Catholique church at all, whose externall communion is necessary, the Protestants are inexcuseably culpable, since they neither would nor could upon their grounds communicate with any church in the world that was in being, when *Luther* began his Apostacy.

4. In this controversie therefore, upon these following considerations and grounds I fully satisfied my self, that the plea of Roman Catholiques was just and reasonable. For 1. Though English Protestants deny the Roman church to be the Catholique church (*cum Emphasis*;) yet they acknowledge her to be a true member at least of the Catholique church; being forced hereto for their own interest to justify the lawfulness of their Ordinations, &c. And this acknowledgement alone is sufficient to condemn them for their separation as guilty of Schisme, since he who separates from an acknowledged true member of the Catholique church, doth consequently separate from the Catholique church.

5. Secondly they acknowledge, that the whole body of the present Catholique church enjoys
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the same privileges and authority, that it did in the times of the ancient Fathers: that a Schisme from it is as pernicious as antiently: that a truly Generall Councell now is as obliging and unappealable from as heretofore: And upon these grounds they will condemn themselves, since it is apparent, that if the Easterne churches were assumed together with the Western to make up the full body of the Catholique, most of the opinions and pretended errors, upon which they ground the lawfulness and necessity of their separation; will appear to be the doctrines of the church called Catholique even in their sense, as e. g. acknowledging the blessed Sacrament to be a proper Sacrifice propitiatory for quick and dead, the Real Presence (*per modum transmutationis*) Prayer for Dead and Purgatory, Invocation of Saints, Veneration of Images, &c. And therefore if all the four Patriarches had met at the Councell of Trent, they had infallibly concur'd in condemning the Protestants as Heretiques in these points, and their separation upon such grounds as Schisme, properly so called.

6. Thirdly it appeared evidently to me, that those communions and congregations of Christians which acknowledge subjection to the Pope, could only rightfully challenge the name of the Catholique church, For 1. I took it for granted that that which was called the Catholique church after the times of the four first Generall Councells, when the Arians, Photinians, Macedonians, Nestorians, Eutychians &c. were anathematized, was indeed the onely true Catholique church; by which account the Abyssine churches

churches, as being (at least, antiently) Eutychians, and severall Eastern churches, as Nestorians, Jacobites, &c. were and are to be excluded from that denomination; which yet the Protestants now, although they dare not communicate with them, would admit into the body of the church; but most unreasonably; for if the Abyssines continue yet Eutychians, the Protestants of England (who receive the foure first Generall Councils) do thereby acknowledge them to be Heretiques; if they have quitted Eutychianisme, and really adjoynded themselves to the Roman church (according to severall Embassies mentioned by *Damianus à Goes &c.*) then Protestants will find it so much more to their disadvantage to argue any thing from the Abyssine churches. 2. I could observe nothing, which could make me doubt that that which was called the Catholique church from the four first Generall Councils to *S. Gregories* the *Greats* dayes *inclusive*, was indeed so. For if in *S. Gregories* dayes there was a Catholique church (as Protestants grant there was) then that which was in communion and subjection to him was only it, since none that I know pretend to allow that title to any congregation divided from him. Now in the church of *S. Gregories* time it is apparent that in a manner all points of Doctrine (now by Protestants called errors and causes of their separation) were universally acknowledged as Catholique doctrines, as I shewed before by a joynt confession of the most learned Protestant writers, by which they virtually confesse, that if they had lived in *S. Gregories* dayes they would as well have separated

parated from him. Besides it appears by *S. Gregories* Epistles that he as Pope enjoyed a supereminent authority, and solicitously exercised a care over all Christian churches: As for his Jurisdiction, as *Patriarch*, and the extension thereof, that I took not here into consideration, since it is not a point pretended to be an Article of Faith. 3. From *S. Gregories* dayes, till the separation of the East from the externall jurisdiction, rather then the Faith of the Pope and Western churches, the whole body of the church under one visible Head remained, as it did before, enjoying the title of the Catholique church, no other pretending thereto. 4. Since the Division of the East from the Western churches (caused as I conceive, upon a quarrell about the Popes Ecclesiasticall Jurisdiction, and not any point of Doctrine) the limits of the Catholique church seem to be much streitened. Concerning which Schisme (if it be indeed a Schisme properly so called) I apprehended no necessity to be very curious to inform my self, being perswaded during the time of my being a Protestant, that, as for that one point of belief, concerning the *Proceſſion of the Holy Ghost*, wherein the Greek church expresseth her self otherwise then the Roman, if in substance and sense there be a reall difference, that the Roman church was Orthodox. And besides, that, I know not any point of doctrine wherein the Greek church agrees with Protestants to condemn the Roman church. It is true they communicate in both kinds, but I could never find

find that the Greeks made that point any pretext of their division from the Roman, neither indeed can they, since *they also give the Eucharist to the sick onely in one kind*, acknowledging withall, that such communicants receive the whole effect of the Sacrament. As for the story of the Schisme, it was begun by *Phocas the Pseudo-Patriarch of Constantinople* upon ambition and interest, because the Pope would not confirm his illegall intrusion into that Chair; which generally ha's been a fatall occasion of almost all Schismes, as long since *S. Cyprian* hath observed. Lastly it is manifest that those rights of Jurisdiction also, which (since that Schisme) have been denied by the Greeks to the Pope, were not then begun to be demanded, but had been possessed by him for severall ages; so that there was at least injustice, if not error, on the Grecians part.

7. Fourthly, that the Pope, as successor of *S. Peter, Prince of the Apostles*, ha's a primacy and superiority over all *Bishops and Patriarchs*, yea an authority over the whole Catholique church, so that he may truly be called the *Head of the Church*, ha's been delivered by so constant and universal a Tradition, that it cannot without extreme impudence be denied. Now how far this superiority and authority extends, I thought it needlesse curiously to inform my self, since, as far as I can learn, all that the church requires in this point even from ecclesiasticall persons, is a subscription to this profession mentioned in the Bull of Pope *Pius IV.* annexed to the Councell of Trent, and collected out of the same, viz. *Romano Pontifici, Beati*

Beati Petri Apostolorum Principis successor,
ac Jesu Christi Vicario, veram obedientiam
spondeo ac iuro. i. e. I do promise and swear
true obedience to the Pope of Rome, successor
of blessed S. Peter Prince of the Apostles, and
Vicar of Jesus Christ.

8. Now that thus much is of universal Tradition, what greater proof can be desired then may be afforded us in a late book entitled *Les Grandeurs dell' Eglise Romaine*, where such a world of testimonies out of Councils Occumenicall and Provinciall, Popes, Fathers, both Eastern and Western Histories Ecclesiasticall &c. are produced to maintain the Co-union of S. Paul with S. Peter in at least some degree of his universal authority, which notwithstanding are not an hundredth part of that which may be alledged out of antiquity for S. Peters Principality, and the Popes as his successor. Yea that great Council of Chalcedon, (acknowledged and received in England (even when it endeavoured to deprive the Pope of some part of Jurisdiction, yet acknowledged this his superiority and authority as Pope, the Bishops there calling him their Head, and themselves with all Christians, members under that Head. Moreover Socrates and Sozomen (writers far from being partiall for the Pope) yet mention antient immemoriall canons of the church, wherein at least a negative voice is given to the Pope in any thing that shall be introduced to oblige the whole church. To conclude, Monsieur Blondel, the most learned

Socr. Hist. Eccl.
l. 2. c. 8. Sozom.
Hist. Eccl. l. 3.
c. 10.

learned French controvertist that ever undertook their common quarrell against the Pope, in that large volume which is spent in confuting particular extravagant opinions concerning that subject, as touching the *infallibility* and *Monarchicall Omnipotence* of the Pope, his *Lordly* and *domineering headship*, and a *Monarchicall power* usurped by him by which to subduc all the members of Christ, &c. yet notwithstanding (which is very remarkable) he

confesseth himself, that never
Blondel page any Councell or Nation, no nor
 16. 810. 855. that of Florence nor Trent it
 12. 316. 107. self ever adventured to define
 any thing concerning such ex-

cessive titles and power as the Popes Partizans do attribute to him. But on the contrary, that the titles of the Apostle S. Peter ought not to be put in debate, since that the Grecians and Protestants also do confesse that it hath beene believed, and that it might be indeed that he was the President and Head or Chiefe (Chef) of the Apostles, the foundation of the Church, and possessor of the Keys of the Kingdom of heaven. Yea moreover, That Rome, as being a Church consecrated by the residence and Martyrdome of S. Peter, whom antiquity hath acknowledged to be the Head (Chef) of the College Apostolique, having been honored with the title of the Seat of the Apostle S. Peter, might without difficulty be considered by one of the most renowned Councils (viz. that of Chalcedon as Head (Chef) of the Church: Which is in effect to acknowledge that the necessary doctrine of the Roman church concern-

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ing the Popes Primacy and Authority is Orthodox.

9. Upon which grounds, since it appeares to have been an universall Tradition of the church (besides expresse words of Scripture) that the Catholique Church was to remaine visible to the end of the world, that is, a church possessed of all substantiall Christian doctrines, preserved in all truth, governed by lawfull Pastours, as one body consisting of ruling and ruled members under one visible head, (which *S. Cyprian* makes the foundation of Unity Ecclesiasticall) I concluded (as I thought, rationally) that that part of the Christian world, which continued in Communion with, and obedience to this so acknowledged Supreme Authority, might and ought most justly to challenge the title of the Catholique Church.

10. Therefore though the priviledge of an independent Patriarchall church (which the English Protestants of late begin to challenge, to the end to excuse their church from the title of Schisme, for withdrawing it selfe from the Popes Jurisdiction) were just and legal; yet they will never be able to justifie themselves for disbelieving what they together with all the other Western churches so many ages agreed to have been true, or for denying the title of Oecumenicall Head to the Pope. Let it be supposed therefore, what some of them alledge, that it is in the power of such a King of England, as *Henry the VIII.* with the forced consent of his Clergy, to erect the English church into a Patriarchate, as *Justinian the Em-*
T
peru:

perour did *Justiniana Prima*: Or that England being an Island like *Cyprus*, might have the privilege to be independent of any Patriarch; all that will follow thereon, will be only, that the Pope as *Patriarch of the West* shall by this means be deprived of some *Patriarchall Jurisdictions, Investitures, Rights of Appeals, &c.* which have antiently been endeavoured to be withdrawn from him by the *African Churches, &c.* Yet what is this to his title of *S. Peters Successor, and Head of the Church*? Or was *Justiniana* or the *Isle of Cyprus* so independent in matters of point of Faith or publique practise on the Pope or other *Patriarchs*, or however, on a *Generall Councell*, as that they could *de jure* alter any thing established by *Universall Authority*? Could they renverse decisions of *Oecumenicall Councells*? Or did they ever usurp such an authority to themselves, as to impute superstition, idolatry, prophaneness, heresies, &c. to all other churches, under a shew of Reformation, ruining the whole order of Discipline and Belief, confessedly continued in the whole church for above a thousand years? Till they can produce examples of an authority of Reformation of such a nature assumed by any Catholique Prince or particular Kingdome, the other pretended right of exemption from Jurisdiction will be so far from excusing them, that it will make it apparent to the world, that it was meerly their Princes lusts, ambition and unquenchable thirst after ecclesiasticall renewes, that first put the thought of Reformation into their heads, and that upon as just grounds they may expect from others a Reformation,

Reformation of their Reformation, which will perhaps prove more durable, when those baits shall be utterly taken away, which first whetted their wits to contrive that project of a Reformation.

11. For my own part therefore, seeing these severall conclusions concerning the *Catholique Churches indefectibility, authority, unity, and Visibility*, so unanimously attested, confirmed, and made use of by all Antiquity, with so good successe against all manner of antient Heresies and Schismes: And on the contrary perceiving no such method practised by Protestants disputing with one another, no mention in any of their writings or arguments from Christs promises to the church; but onely presumptuous boastings of greater sagacity and cunning to wrest Scripture to their severall purposes, without the least successe of unity with one another, yea to the utter despair thereof: Having shut mine eyes to all manner of worldly ends and designs; yea resolving to follow truth whither soever it would lead me, though quite out of sight of countrey, friends or estate, at length by the mercifull goodnesse of God I found my self in inward safety and repose in the midst of *that City set upon an hill, whose builder and maker is God, whose foundations are Emeraunds and Saphirs, and Jesus Christ himself the chief Corner Stone: a City, that is at unity within it selfe, as being ordered and polished by the Spirit of Unity it selfe; a City not enlightened with the Meteors or Comets of a private Spirit, or changeable humane reason, but with the glory of God, and*

light of the Lamb: Lastly, a City that for above sixteen hundred years together hath resisted all the tempests that the fury of men, or malice of hell could raise against it, and if Christs promises may be trusted to, and his Omnipotence be relyed upon; shall continue so till his second coming. *To him be glory for ever and ever. Amen.*

SECT.



SECT. III.

Containing a brief stating of certain particular points of Controversie, &c.

CHAP. I.

The Question of the Church being decided, decides all other controversies.

How it is almost impossible that error should have crept into the publike doctrine of the Church.

Of what force objections out of Scripture or Fathers are against the Church.

1. **A**fter that Almighty God had changed that, which was to me a stone of offence, into a rock of foundation, making me to find repose of mind in submitting to the authority of his church, which by reason of my former misapprehensions I carefully avoided; as if the greatest danger that a Christian could be capable of had been to be a member of Christs mysticall body, which is his Church, or as if the hearkning to the Church had been the way to make a man worse then a Heathen and a Republican. I then found an experimentall knowledge of the truth of that speech of S. Hierome, (cont. Lucifer.) viz. that the Sun of the Church presently dryes up all rivelets of errors, and dispells all the mists of naturall reason:

as likewise of that of the Prophet, *Qui credit; intelliget, i. e. He that believes shall understand*: For being arrived to the top of that mountaine, upon which God had built his church, I found clear weather on all hands, I found that there remained nothing for me to do afterwards, but to hearken to; and obey her, that both Scripture and Fathers, and now mine own reason taught me was only worthy to be obeyed. And therefore the truth is, here should be an end of my *Exomologesis*, or account of my inward disputes about controversies concerning Religion, which quickly ceased, after that I left off to be mine own Guide and Teacher.

2. Notwithstanding among the particular controversies in debate between the Romane Catholiques and other Sects, I will select especially six of the most principall, on purpose to shew, that if any regard had been had either to the authority or peace of Gods church, there would never have been any differences about them, and that in the judgement even of moderate Protestants, the differences are indeed of so small weight, that if there had been amongst them but the least measure of charity, or if Schisme had not been esteemed by them a vertue; they would never have made such fatall and deadly divisions upon pretences so unconsiderable.

3. They indeed lay to the charge of the Catholique church novelties in doctrines and practises: and yet Catholiques, even out of those few that remain, of the most antient Ecclesiasticall Authors, shew clear proofes of these doctrines

Arines and practises, and desire no more of them, then that they would speak in the language of the antient church: They accuse her of impieties, and idolatries, and superstitions, yet Catholiques shew them that the most holy, learned Saints and Martyrs that ever were in Gods church practised and maintained such pretended superstitions, &c. They accuse her of Schisme, for not separating from her selfe and and the whole world, and for not being able to hinder them from committing that most sacrilegious crime; and they impute Heresie to her, for being constant in maintaining the decisions of all Councells, and the profession of all churches and ages.

4. But before I examine the vanity of these imputations by stating those six particular controversies, I shall desire our English Protestants to meditate sadly upon two subjects especially. The first is, Which way they can imagine it to be possible that an errour should imperceptibly creep into the belief and practise of the whole church, even setting aside the security we have against any such mischief by the meanes of Christs promises? For was it not true, which antiquity testifies, yea and *S. Paul* himself expressly, that the Apostles and Apostolicall men were instant in season, and out of season, to make known to the primitive Christians, and to inculcate diligently and laboriously into their minds the whole sum of Christian doctrine, not forbearing both publicquely, and from house to house to reveal to them the whole will of God, not suppressing any thing that was profitable. (*Act. 20. 20. 27.*) And this so fully and effe-

Actually, as that if an *Angell* from heaven could be supposed to teach any thing, not only contrary, but *παρ ὃ* i. e. besides that which they had taught, he was to be accursed, *Galat. 1. 8.* Then do not the Fathers tell us (and what proof can Protestants produce to make them appear to be lyars, when they tell us) that at least for five hundred years all caution imagineable was used to prevent and exclude any novelties, that any Heretiques, yea or any Christians, though as learned as *Origen*, or as holy as *S. Cyprian*, should attempt to introduce? May we not adde hereto, that whatsoever novelties of the least moment should be obtruded by any, would discover themselves to be novelties, by thwarting the publique profession and practised devotions of the church? as *S. Cyprians* Rebaptization would oblige all men to practise that which they had alwayes forborne: and the *Arian* and *Pelagian* &c. impieties would constrain the church to alter the formes of prayers to the Sonne of God, and for Gods Grace to cure the impotence and perverseness of nature, acknowledged in the daily publique confessions. Upon which grounds, *S. Cyril* against *Nestorius*, and *S. Leo* against *Eutyches*, disprove the errours and impieties of their Heresies, by producing the profession and practise of the church in administering the holy Eucharist, whereby she testified her belief of a reall presence of the very body and bloud of Christ there, which could not consist with their Novelties. So that upon the same ground, if *Invocation of Saints*, *Prayer* and offering the most holy Sacrifice for remission

mission of sinnes to the dead, Veneration of Images, &c. had been novelties, would not such practises have more directly thwarted the publique devotions of the church, then the Heresies of *Nestorius* and *Eutyches*: How was it possible then that such doctrines should have been taught by any particular Father, (as confessedly they have been) and not any one appear that should discover and protest against such innovations? what charme was there in these doctrines above all others, to cast the church into a sleep, that she should not perceive them, or to silence the Fathers, that against their custome in all other innovations they should not open their mouths against them? And much more, how was it possible that the publique Liturgies and devotions of the church should come to be changed by admitting such pretended novelties and superstitions, and yet no signes or footsteps be left that such a wonderfull change ha's been made, nor one writer to be found that can tell us of any one that opposed it.

5. The second thing that I desire them to consider is, That since it is at this day, and ha's been for many ages the universall belief of the church, that all such pretended Novelties were indeed Catholique and Apostolique Traditions, what arguments Protestants can reasonably esteeme sufficient to disprove this belief, and to dispossesse the church of her tenure? Will the silence of one or two Fathers, think they, be of force enough to such a purpose? If so, I doubt whether the church would then be able to maintaine any one

Article of Faith. Would a few seeming difficulties and obscure, seemingly opposite quotations out of some writings of a few Fathers serve their turn? It did not so in the cause of the *Arians*, of the *Pelagians*, of the *Novatians*: &c. and why only in the present controversies? Will quotations of Scripture decide the questions against the present church? Indeed if it could be imagineable, that the whole Catholique church could at the same time, and with the same hand, deliver us Scripture and doctrines contrary to expresse Scripture, if she could be supposed either so foolish as not to see that which no body could be ignorant of, or so wicked, as (clearly seeing what God said) to command us not to believe him, but rather the quite contrary, then she might deserve to be stiled Schismaticall, because she continues in such a wicked unity; and Hereticall, because she would not submit her judgement and aushority to the passions and lust of an Apostate Monke. But even Protestants themselves will absolve her from such a high degree of guilt, as to contradict expresse and formall Scripture. And as for Texts of Scripture, either obscure or ambiguous, or rationally admitting severall interpretations, though to some prejudicate ears they may seem to sound otherwise then the church teaches, in all reason and honesty the churches interpretation of them ought to prevail against any private mans: I am sure all sorts of Sects will either submit their judgements to the sense of their particular churches, or at least will conceal their opinions, when they cannot submit them; this civility and duty teaches all men.

But

But as for the children of the Catholike church, they have an obligation binding them in conscience to trust the same church for the sense of Scripture (especially in points which she sayes are of *Universall Tradition*) which they have trusted for the Scripture it selfe, and therefore S. *Augustine* said well, and like a perfectly good *Christian* and *Catholique*, *The words of Scripture are so to be understood, as the world hath believed them, which that it should believe the Scripture hath foretold.* And surely he that will duely consider of what weight the universal testimony of a whole age of the church is to prove a Tradition, will never think that a few objections, or obscure passages either in Scriptures, or two or three Fathers, who are apt to speak unwarily, when the matter is not in controversie; should decide the cause against it, especially considering that it is almost impossible to receive absolute satisfaction of the doctrine of former ages any other way, or at least any other way so well, as by the universall agreement of the present age, that so the former ages delivered to her. What shall we say then, when to the evident testimony of the present age for Catholike verities may be added a world of testimonies, both of Scripture and antient writers, beyond all comparison far more then for her enemies contradictory assertions, even those enemies themselves being judges, as will appeare undeniably to any man that will consult that one book of *Brereley's Apology of Protestants for the Catholique church.*

CHAP. II.

Of the Reall Presence, and Transubstantiation. Of the Adoration of Christ in the Sacrament, and of Communion under one Species.

1. **T**He six speciall controversies which I shall briefly consider, shall be; 1. Concerning the Eucharist, and therein of the Reall Presence of Christs body by way of Transubstantiation: as likewise, Of the Adoration of our Lord present in the Sacrament; and communion under one Species. 2. Of Invocation of Saints. 3. Of Veneration of Images. 4. Of Prayer for the Dead, and Purgatory. 5. Of Indulgences. 6. Of the Publike Service in Latin. The reason why I make choice of these is, both because these are the especiall controversies, wherein there is a reall and manifest difference between Catholiques and Protestants, who make these points the principall causes of their separation: For as concerning the debates about Grace and Free-will, Predestination and Justification, as likewise the merits of good works, though ignorant-popular-preaching Protestants make a great clamour about them, yet I was most assured, that there was indeed a reall agreement, when they came to explaine themselves sensibly about them. As for the controversy concerning the Pope, I have spoken sufficiently in the 52. chapter, at the latter end of the fourth conclusion.

2. First

2. First therefore concerning the Reall presence of Christs body in the Eucharist; and that by way of Transubstantiation: In discoursing upon which, because my designe is not to write the controversie in generall, but only in reference to the doctrine, which, following the church of England, I was taught there; it will be sufficient for me to signifie, that by that church I was taught that in the blessed Sacrament the body and bloud of our Lord were really present, exhibited and received by the Communicants; really I say, not onely as the objects of Faith, or not onely as really exhibiting the effects of Christs suffering; but as truly and properly as the Roman church professeth, onely I was forbidden to say that there was any reall change made in the bread and Wine, which remained after Consecration, as they were before: In a word, I was taught to say, what neither I nor any other was able to expresse, save onely that the Romish doctrine was false, which taught that that presence was made by a presence of Christs body under the Species (which only remained) of the visible elements.

3. Now when, I say, that I was taught to expresse my belief thus by the church of England, my intention is not that that church obligeth every one to believe thus; For the truth is, so a man will but renounce the two words of *Transubstantion*, and *Consubstantiation*, he may, preserving the terme really, interpret himself; as if really signified only figuratively, or as the object of the understanding, as we see a world of writers allowed there to have expressed

pressed themselves: Yea in the 28. and 29. Articles of that Church there are certain clauses which require only a figurative sense to be understood, as when it is said, *The body of Christ is given, taken, and eaten in the supper, only after an heavenly and spirituall manner; and the mean whereby the body of Christ is received and eaten in the supper, is Faith.* And again, *The wicked &c. are in no wise partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.* Which clauses being allowed, those Articles do admit, yea require not only the Calvinistical, but even the Zuinglian sense concerning that point. Yet notwithstanding this, whether the Calvinisticall party there had with their usuall importunity extorted the inserting of those clauses into the Articles, I know not, yet those that followed the Prelaticall Governing Faction never considered those expressions, but with-

out any Calvinisticall hypocrisie professed that they believed the Real Presence as truly and really and properly as the Catholiques did: And so King James commanded Monsieur Casaubon to signifie his sense to Cardinall Perron in the words of Doctor Andrews, then Bishop of Ely.

4. Now what other reason can be imagined should move the most learned and prudent part of the English Clergy to expresse themselves so neer the Catholique sense, but only a conviction that besides the formall words of Scripture, the Ecclesiasticall Tradition and generall doctrine of the Fathers enforced such a sense? But
by

by what mystery it came to passe that they should dispense with themselves for following *Tradition* no further; but that under a pretence that the Sacrament was a mystery inexplicable, they should forsake the same *Tradition* and *Fathers*, who generally professe, that *that presence is made by a reall transmutation of the visible elements into the very Body and Blood of Christ*, this I confesse I could never comprehend.

5. Now that such was the *Traditionary doctrine* of the Catholique church, (besides the testimony of the present age, which will be of infinite weight to any one that duly considers it) and to omit a world of quotations out of Councells and Fathers, wherein expressions to prove the same are as full, yea perhaps more *rigid* then the *Decision* of the Councell of Trent it selfe, I became convinced from these considerations, *viz.* 1. Because in all the antient *Liturgies* that ever I saw, there are expresse mention of the verity and reality of this change, and not any the least intimation of a figurative sense: there are expresse prayers that God would by his omnipotent power cause the Bread and Wine to become the Body and Bloud of our Lord, and not the least intimation, that the way of *communicating* of these *mysteries* should be only by Faith, or by the operation of the understanding. 2. Because in the form of *communicating* both in the Easterne and Westernne churches, (which form or Canon, S. *Chrysostome*, S. *Ambrose*, S. *Augustine*, S. *Basile*, &c. attribute to the Apostles themselves as authors) there was required from the communicants a confession of their beliefe of the reality of this change: or

to expresse it in S. Ambrose his language, (*de Sacr. l. 4. c. 3.*) The Priest (*viz.* presenting to thee that which before consecration was bread) saith unto thee, *This is the body of Christ, and thou answerest, Amen, that is to say, it is true; That which the tongue confesseth, let the heart believe.* 3. Because generally

Vid. Iren. l. 4. c. 34.

S. Cyril. Hier. Cat. Myst.

4. Amb. de sacr. l. 4. c. 4.

Et de iis qui myst. init. c.

9. Gaudent. de rat. sac.

Tr. 2.

S. Greg.

Nyss. ora.

Cat. c. 37.

Euseb. (non Emes hom.

Pasc.) Amb. ubi sup.

the Fathers when they speak of this argument, have recourse to the omnipotence of the Word of Christ, and to wonderfull operations exalted above all humane credibility, as the cause of this change, thereby leaving no doubt that they understood a conversion (not significative, but) reall, true and substantiall. 4. Because the same Fathers to make their auditours more capable of the mystery, exemplifie in other kinds of changes or conversions, as of the change of the Bread which Christ did eat, into his owne flesh; of the miraculous conversion of water into wine; of Moses rod into a serpent; and the

waters of Nile into blood. Which language would be extremely ridiculous, if they intended not a reall and substantiall change. 5. To prove that they understood not only a presence of Christ in the action of the Sacrament (as some English Protestants explain themselves) or a presence consistent with a Lutheranical coëxistence of the substance of bread and wine, S. Ambrose will satisfie

us;

us, who answering that very objection that the difficulties would be less if it were affirmed that the substance of bread and wine remained together with the body and blood of Christ after the consecration, hath these words, *de Sacr. l. 4. To the first objection we must thus answer, That in matters of faith a man ought not to make choice of that which is accompanied with less difficulties, for otherwise we should affirm that in God there is one only hypostasis &c.* But he ought to affirm that which is most conformable to the testimonies of the holy Fathers, and to the Tradition of the Church, although never so many difficulties present themselves, seeing that he ought to captivate his understanding under the obedience of Faith. So likewise S. Ignatius quoted by Theodoret in *Dialog. 3.* speaks of certain Heretikes who received not the Oblations and Eucharists; because they believed not that the Eucharist was the flesh of our Lord Jesus Christ. Which is a proof undeniable, that the most primitive church taught this Catholike doctrine of the reall Presence; for if there had beene onely a spirituall presence, what pretence could those Heretikes have to refuse them. 6. Because both the antient Liturgies and Fathers of the church do testify the generall custome of Gods people to adore Christ present upon the Altar after Consecration: and this not onely in the time of administration, but afterwards also, as sup-

Vid. Aug.

Psal. 98.

Ambros. de

Sp. 5. l. 3.

Chrysost. in 1.

Cor. Hom. 24.

Nazian. Epi-

taph. Gorg.

Theod. Di-

al. 2.

posing

posing, that that which remained, was and continued truly the body of Christ, according to those words of S. Cyrill of A.

Cyril. Al. *alexandria*; I know what they Ep. ad Co- say, namely, That the mysticall losyr. benediction, if any reliques remain of it to the next day, is un-

profitable to sanctification. But they that say thus are mad: For there is not another Christ made, neither can his holy body be changed, but the vertue of the benediction and the quickening Grace remains perpetually in it. 7. Lastly, because by this argument of the reall transmutation of the visible elements into the body of Christ the third Generall Councell of Ephesus, and severall antient Fathers confuted the Here-

lies of Nestorius and Eutyches, about the two natures of our Saviour, as I mentioned occasionally before. So that such a world of testimonies of Antiquity concurring, the Tradition

being so constant and uniform, S. Leo the Great had just cause to say (Ep. 23.) In the church of God this is so consonantly witnessed by every mans mouth, that the truth of the body and bloud of Christ is not even by the tongues of infants concealed among the Sacraments (or, Mysteries) of the common Faith.

6. An Universall Tradition therefore of the Reall Presence hath been so forcible and unconquerable, as that it constrained even the English Protestants themselves to acknowledge it, and that simply and unhypocritically: How could I then defend my self from submitting and

and captivating my understanding to the same Tradition, as constant for a reall change and conversion? I must professe ingenuously, that during the time of my being a Protestant, the only, or I am sure principall hinderance from an entire conformity to the Faith of Catholikes in this point, was the inextricablenesse of those arguments which my reason suggested to me out of naturall Philosophy against it; as, how it could be possible that the same body could be in heaven and upon the Altar at the same time? how accidents could remain without their proper subjects &c. considering withall the small, or rather no satisfaction which the *Scholasticall subtilties* gave me.

7. But now if it be demanded, what new Philosophy I have learned, since I learned that the Catholique church was to be believed and obeyed, and what preservative I have found against those former arguments of naturall reason? I must answer freely and ingenuously, that I have not learned to answer such arguments, but to despise them; and to say, God forbid that vain Philosophy should (*συλαγωγῆν*) make a prey of me, defrauding me of the most necessary communion with the church of Christ, and most essentiall vertue of captivating my understanding to the obedience of all *Evangelicall Mysteries*. I do therefore freely confesse my ignorance, and *inability* to demonstrate how this particular Mystery can consist even with those rules of Philosophy which I my self receive; But withall, I must not conceale that when I was a Protestant also, I did the same for other points, as the Mystery of the

the blessed Trinity, the Incarnation of the Son of God, &c. And I did not find any scruple in those mysteries, because I could not reconcile them with *Aristotle*, or any other *Patriarch of Heretiques*, as *Tertullian* calls the *Philosophers*.

8. I will further add, that that which gave me entire satisfaction; and obliged me in conscience to silence, and not to answer my reason, when it would raise objections against Transubstantiation, was, that the same authority, for whose sake I believed it, taught me to believe it to be a mystery inexplicable and incomprehensible, and that it was not lawfull so to examine it, as that it should stand or fall according to the dictates of naturall reason. In somuch as *S. Gregory* (called the *Divine*) spoke like one that deserved that surname, in the second *Generall Councell of Constantinople*, That it was not permitted to the *Mau-bites* and *Ammonites* to enter into the church of God, that is (saith he) *Διαλεκτικοῖς τε καὶ κακοπρεγυμένοισιν λόγοις*, i. e. to *Logicall* and *vainly curious and subtile discourses*. I refer the Reader to an abundant collection of the testimonies of Fathers, forbidding this curiosity of examining the possibility of this mystery upon the grounds of naturall reason, which are to be found in *Cardinall Perrons Reply to King James*. (*Repl. lib. 4. cap. 1. 2. &c.*) Therefore far be it from me to determine this Mystery, by the subtile and too too curious disputations of the Schoolmen: I do not envy them their leasure to employ their fancies about such matters within their owne walls;

walls; but if they begin to passe for comperent Judges of this Myſtery, I muſt profeſſe that I diſclaim them, and I cannot without grief remember what dangerous uſe Proteſtants make of their vaine and ſometimes ridiculous Philoſophicall Queſtions about this Myſtery, who ſatiſfie themſelves that the Myſtery it ſelf is not true, becauſe they find no ſatiſfaction in the diſcourſes and answers, which the Schoole-writers endeavour to give to a thouſand fooliſh objections, which they conjure up out of *Ariſtoles Philoſophy* againſt this Myſtery, to be adored and trembled at. It is onely *ſcripture, teſtimonies of Fathers, Eccleſiaſticall Tradition, Generall Councells,* and the *Profeſſion of the preſent Catholique Church*, which are the proper Judges of this controverſie, and whoſe authority, when it is employed as it ought, will aſſert this divine truth of the Reality of Chriſts preſence, by way of conversion in the bleſſed Sacrament, to the confuſion of all Novelties and all Blaſphemies of Heretiques. The antient, both *Latin and Grecian Fathers*, who certainly were of wits as ſubtill and pierceing, as any that have ſucceeded them, yet never thought upon ſuch nice enquiries, as now every young Philoſopher can prattle of; and therefore I profeſſe, ſince I am far from finding any obligation at all lying upon me to the contrary, yea ſince the Councell of Trent (*Seſſ. 13. c. 1.*) hath defined this point in the language of *Antiquity*, and not of the *Schools*, ſaying that *Chriſt is preſent in the Sacrament Sacramentaliter*, i. e. myſteriouſly, inexplicably,

explicably, I will never endeavour to answer any Philosophicall arguments any other way then with such words as these of S. John Damascene, *The Bread and Wine is changed into the Body and Blood of our Lord ; but this after an unsearchable manner: For of this matter we know no further, but only that the word of God is true, and efficacious, and omnipotent.* Damasc. de Orthod. Fide lib. 4. cap. 14.

Of the Adoration of our Lord Jesus Christ present in the holy Eucharist.

9 Let us now consider to what the church obliges all Catholiques in this point. *If any one (saith the Councell of Trent Sess. 13. Can. 6.) saith that Iesus Christ the only Son of God ought not to be adored with the exteriour worship of Latria it self in the holy Sacrament of the Eucharist ; and that for that end it ought not to be proposed publikely to the people to be adored; and that those who adore him are Idolaters, let him be Anathema. Which worship of Latria is not given to the outward Symbols of the Eucharist, but only to Jesus Christ himself there present. A certaine degree of respect (even by the confession of the Calvinists) is due to all outward instruments of Religion, as to Chalice, to the books of Scripture, to the water of Baptisme, and to the Species of Bread and Wine in the Holy Eucharist. And Catholiques allow no more: But the true object which a Catho-

Daillé l. des Imag. p. 340. & 376.

Catholique adores with this sublime act of adoration or Latria, Test. Doc. is in the case in hand, Jesus Christ Sorbon. himself, who is to be adored every where wheresoever he is present, and therefore likewise in the holy Eucharist, in the which the Catholique church knows and acknowledgeth no other substance (as the Calvinists desire to impose on them) but only Jesus Christ. And if they be Idolaters for this, the Lutherans are so too, who teach the same doctrine, though they express themselves in the point of the Reall Presence after another new-invented manner: Kemn. Exam. par. 2. p. 92.

yet notwithstanding the Calvinists (when their worldly interests obliged them) could be content to communicate with the Lutherans, and could swallow their pretended Idolatry, but out of fear and hatred of Catholique union make even the church her self a prejudice against her doctrine.

10. For mine own part (whilest I was a Protestant) I professe I could never answer to mine own reason, why we should condemn the worshipping of Christ, whom we professed to be present in very truth, without figures or fancies. If he had not been there after a peculiar Sacramentall manner, I might lawfully notwithstanding have worshipped him there, because I may and ought to worship him every where, as being God omnipresent: yea though his humane nature be locally present only at the right hand of the Father in glory, yet I may worship the man Jesus Christ every where; because

cause that person, which is God and Man, is every where present (*viq.*) according to his divine not humane nature, and yet it seems when a new accession of another kind of Sacramentall truly reall presence is added to the former, though I acknowledge this later presence to be as reall as the former, I must be forbidden to expresse that I acknowledge and believe it any other way then by saying with my lips that I do so; I must then deny unto him (in that place, at his owne table and altar, and at that time, whilst are celebrated those mysteries, adorable even to Angels themselves) that worship and respect, which I would have given him at mine own table, or whilst I was doing the ordinary works of my calling. But it will be said perhaps, you are not forbidden to worship him, but you must not worship him as present there. And why for Gods sake? Bid me rather believe that he is not after an epsecciall manner present: But this is tyranny and injustice in the highest degree, to command me to believe that he is as truly, (though after another manner) present there, as at the right hand of his Father; and at the same time to command me by my works to belye my belief. No, no. *Quàm magis ingenuè Peribonius!* How much more ingenuous are the *Socinians*, then all other Sects! for whereas the rest would gladly pretend *Antiquity*, and take much unprofitable pains to make a Father now and then speak a word in their favour: The *Socinians* instead of puzzling themselves to untye, cut asunder all such knots and difficulties, they with an impudent resoluteness break through all obstacles. Let the ancient church determine what

what it please, and let the antient Fathers agree to speak as they have a mind, if what is spoken and decreed either suit not with what they fancy that the Holy Ghost does mean, or (naturall reason being Judge) ought to mean, or if the Holy Ghost in their opinions hath been silent in it, without more ado they presently reject and condemn it; upon which grounds they stein not to alter all the language almost of the church, they know no such thing as a Sacrament, they acknowledge no promises to, nor no effects of such ceremonious actions, as the church and all Christians call Sacraments, they scoffe at the Reall Presence, and abominate the adoration of Christ in his Mysteries: Let S. Ambrose (de Sp. s. l. 3.) say, *By his footstool is meant the earth, and by the earth the body of Christ, which every day we adore in the mysteries, and which the Apostles adored in our Lord Jesus.* Let S. Augustine (in Psa. 48.) say, *For he took earth from earth, both because he conversed here in very flesh, and gave us likewise very flesh to eat for our salvation. Now no man eats that flesh, but that he adores it first: And thus a way is found how the Lords footstoole is adored.* And again (Epist 120.) expounding that of the Psalmist, *All the rich of the earth have eaten and worshipped, And they also (saith he) are brought to the table of Christ, and partake of his body and bloud; but they adore him only; they are not satisfied, because they doe not imitate him.* Let S. Chrysostome (in 1. Cor.) say, *This body the wise men worshipped in the manger, &c. Let us at least imitate those barbarous men, we, who are the Citizens of hea-*

ven; Thou seest him not in a manger, but upon the Altar; not a woman holding him in her armes, but the Priest himself present, and the Spirit abundantly poured upon the sacrifice presented there. Lastly let Theodoret (*Dial 2.*) say, The mysticall Symbolles are understood, which are celebrated and believed, and adored likewise, as being the very things which they are believed to be. What is all this to a Socinian, though all antiquity agree in the like language, and not one Father explicitly dissent from it? But as for Protestants, not having the confidence to renounce the Fathers authority, they make it their task to prove out of such places, that the Fathers intended by such speeches, that it was Idolatry to worship Christ present on the Altar. But *Nobis non licet esse tam disertis.*

Of Communion under one Species.

11. This is not a matter of doctrine, but meer practise: The church sayes not, it is unlawfull to take it in both kinds; but onely that upon reasons sufficiently prevailing with her, she thinks fit in the ordinary practise it should be so administred: The Governours Ecclesiasticall therefore are to be answerable for it.

But to demonstrate that even those, who in their private opinion think it were better it should be administred in both kinds, yet ought not upon pretence thereof to break forth into a sacrilegious separation, I will only recommend these few considerations to our English Protestants, viz. 1. That there is no explicit command

mand in Scripture, that the Sacrament should be communicated under both Species. If they urge the example of our Saviour, and the manner how he administered it; they know that they themselves allow authority to the church to alter formes not essentiall to the Sacraments; and accordingly practise both the form in Baptism; and the holy Eucharist, otherwise then they were first instituted. 2. That it is evident, and no ingenuous Protestant will deny it, but that even in the Primitive churches it was an ordinary practise in severall occasions to receive it only in one kind. 3. That not one proof can be shewed that the sick ever received the cup. 4. That notwithstanding in the opinion of Antiquity, those who received it so were believed to have enjoyed the whole benefit and vertue of the Sacrament. 5. That the Greek church, though she gives it ordinarily in publique in both Species, yet neither in private, nor to the sick, no nor (as it is said) in Lent. Neither doth she make that difference any ground of her separation from the Roman church. 6. That Protestants confesse, that those who have a naturall antipathy against wine, may receive the body alone, and may notwithstanding assure themselves that they want no fruit or effect of the holy Eucharist. Upon which grounds, if they would duely consider what a horrible crime Schisme is, they would no doubt believe that this were not a sufficient excuse for them.

12. The only proof that I will give of the opinion and allowed practise of antiquity in this point, shall be to set down here in English, the

289. Epistle of S. Basile, ad Casariam Patriciam, a memorable monument of the usage of private communicating of the holy Eucharist, and that only under one Species among the ancient Christians, His words are these,

καὶ τὸ κοινῶν &c. that is, And truly every day to communicate and participate the holy body and blood of Christ, is a good and profitable thing, seeing he himself hath said in expresse words, He that shall eat my flesh, and drink my blood hath eternall life. Now who does doubt but that daily to participate of life, is no other thing but daily to live? Therefore it is that we our selves do communicate four times every week, to wit, on our Lords day, on the fourth day, on the sixth day, and on the Sabbath day. And moreover upon other dayes, if the memory of any Martyr be celebrated. Now it would be superfluous for me to demonstrate that that custome is not to be condemned, by which Christians were necessitated in the times of persecution, in the absence of the Priest or Minister, to receive the Communion (privately) with his own hands, since an inveterate practise hath effectually confirmed it. For all those who lived Monastically in the Deserts, where there was no Priest, reserving the Communion in their Cells, received it of themselves. In Alexandria likewise, and in Egypt, each one of the common sort of people, for the most part, hath the Communion reserved in his own house. For the Priest having once offered the Sacrifice, and distributed it, he that receives it entire all together, and afterward daily communicates of it, ought to believe that he communicates

nicates and receives the very same which the Priest gave him. For likewise in the Church it self the Priest delivers a part (of the Sacrifice) and the Communicant receives it, with an entire power to dispose of it, and so with his own hands lifts it to his own mouth. Now it is the very same in power (or vertue) whether any one shall receive one only portion from the Priest, or many portions together. Hitherto S. Basil.

CHAP. III.

Of Invocation of Saints. Of Veneration of Images. Of Prayers and Offerings for the Dead, and Purgatory. Of Indulgences. And of publike service in the Latin tongue. With what charity and modesty the doctrines of the church are to be examined.

I. **C**ONCERNING Invocation of Saints, to shew the opinion of the ancient church about it, it may suffice to take notice that for denying the lawfullnesse of it Vigilantius was accounted an Heretique, as Dr. Fulke, the Centuriators, Osiander, &c. acknowledge out of S. Hierome. I am sure S. Ambrose sayes in the very language of the Councell of Trent, We ought to pray unto the Angells in our owne behalf, who have been given for guards unto us, we ought to pray unto the Martyrs, whose bodies remaining among us, seem to be as it were a gage and hostage of their protection. And

Hierom. cont.
Vigilant. c. 2. 3.
Ful. Resp. ad
Pseudo-Cath.
Cent. 4. Col.
1140.

S. Augustine (in Psal. 85.) in the language of the Church Litanies, *All Martyrs intercede for us, adding, To the end that they may rejoyce in our behalf who pray for us.* And Theodoret (l. 8. de Martyr.) gives the very sense of the present church in this point, *We do not adore the Saints as Gods, but we pray unto them as divine men, that they would intercede for us.* A Tradition this was of the ancient Jewish church also, as those words of Josephus witnesse, *The pure souls which bear those that call upon them, obtain in heaven a most holy place.* And the same Tradition was so constant in the ancient Christian Church, that Origen asks; 6. 31. Hom. 26. *who doubts but that the Saints do aid us by their prayers.* Add hereto, that the ancient Liturgies of S. Basile &c. have the same prayers to Saints, in the same form as they are found in the Missal and Breviaries at this day: And, that not any Father condemns the practise of it, either as a novelty or superstition, which in all other cases upon all occasions they have done.

13. To shew the innocence of the church; far from deserving such behaviour from her children, as she has found in this regard. Consider first, that all that the church decides in this point is, that they may be pray'd to. 2. That by the church no man is obliged or constrained to pray to them, or to any but to God. 3. That this is onely that they would intercede for us, a thing which we sinners desire at the hands of other sinners greater perhaps then our selves. 4. That (excepting only the Litanies which are

rather ejaculations and wishes, then formed prayers; and excepting some few Poetical Hymnes, to which a greater license hath alwayes beene allowed) the Church, both in the *Missall* and *Breviary* directs the prayers, which she makes with respect to Saints, immediately to God himself, desiring him to hearken to the intercession which his Saints make for us, and by their ministry to aid us. And therefore whereas Protestants make their chief difficulty in this matter to be their uncertainty, whether our prayers can arrive to the Saints hearing; though it may be resolved out of expresse Scripture even out of those words, *There is joy in heaven over one sinner that repents*; yet certainly, when the prayers are directed immediately to God, as the church does, no man will doubt but they may arrive thither. I cannot chuse but on this occasion to publish the ingenuity of the *Socinians* once more, who deal with Religion as they would do with an *Astronomical Hypothesis*, framing and changing heaven and earth according to their *phenomena*; And therefore they, to take away the trouble of examining either Scripture or Fathers, dissolve the whole controversie, with framing a new point of Philosophy, viz. that separated souls have no apprehension, nor perception at all, but are indeed as sencelesse as the bodies, contrary to millions of stories, which are surely not every one false, contrary to expresse Scripture, *This day shalt thou be with me in Paradise*, and S. Pauls judgement, *Whether it was in the body, or out of the body* (that I was wrap'd into Paradise) *I cannot tell, God knows*:

by which words, though he knew not which of these two wayes it was, yet he gives to understand, that he might have been rap'd in Spirit without the body.

Of Veneration of Images.

3. Concerning Images, we may consider;

1. That they had them in the antient church,

Tert. de Pudic. c. 7.

Ambr. de invent. corp.

Gerv. & Prot.

Tertullian puts it out of all doubt, who makes mention of the *lost sheep* generally graven upon the Chalice: And *S. Ambrose* saith, That a person appeared to him, which seemed like to *S. Paul*, the features of whose countenance I had learned, sayes

he, from his picture. The profession and practise of *S. Paulinus* is so clear in this behalfe, and so confessed by Protestants, that it is lost labour to quote him. 2. No man can deny but that the sight of holy stories in picture, do both more easily represent to weak capacities, and put even the best men in mind of good things, then the reading them in a book. 3. The Council of Trent (*Sess. 25.*) expressly professeth, that the ground of Catholiques Veneration of them is not that it is believed that there is any divinity or verue in them, for which they ought to be venerated: So that all occasion of superstition is evidently cut off. 4. That things which have any regard to Religion are to be respected and treated with reverence, this nature teaches, and the Calvinists acknowledge, as I took notice before out of *Monsieur Daillé*. 5. That by reason

reason we have not words enough to expresse all our conceptions, nor variety enough of outward actions and postures to expresse our inward intentions and notions; hence all the trouble and contradiction among Christians in this point hath proceeded. And therefore as the antient Jewes applied the word **הִשְׁתַּחוּ** and the posture thereby represented, viz. *prostration* both to the supreme degree of adoration due only to God, and to the reverence of honorable persons: So likewise the second Councell of Nice, for want of words applying the word *προσκύνησις* (which imports the same) to images, therefore it was, that till the misunderstanding was cleared, the Westerne Church in the Councell of *Francford* rejected their decision. But those who love Schisme will needs most unjustly reassume a voluntary misapprehension of the churches intencion in this point, which clearly distinguishes and makes an infinite distance betweene the respect, which they give to Images, and that which they render to God, and gives little more to Images, then Protestants themselves confesse to be due to all holy things pertaining to Religion. The Jewes at this day (the greatest enemies certainly of Idolatry that ever were) yet will not unfold the volume of their law til after many humble declinations of their bodies, and kissings of their hands; neither will any sober Christian enter into a church (though he do not pray) without uncovering his head, to shew that he makes a difference between that place, and an ordinary prophane house. The ground of the lawfulnessse and fitnesse of these outward

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expres-

expressions is this, because since we cannot chuse but in our minds and thoughts make a difference betweene holy and prophane objects, it is as fitting to expresse that difference by outward shews. So that if *Catholiques* be to be suspected of *superstition* and *idolatry* in this behalf; certainly the *Calvinists* are much more gully, for exhibiting an outward reverence to the *Bread and Wine* in their *Cene*, seeing they will not allow a distinction between the severall respects which *Catholiques* acknowledge. 6. That the church obligeth no man (*hic & nunc*) to exhibit any veneration to *Images*, &c. Only they must not condemn it in those that allow and practise it.

*Of Prayers and Offerings for the Dead:
and Purgatory.*

4. The denyall of this made *Arrius* a *Heretic*; and besides him I do not find since *Christianity* begun, til the last age, any one single person that denyed or questioned it; never was there found any *Liturgy* without it; nothing so frequent in *Fathers* and *Ecclesiasticall histories* as the recommendation of it; In a word I am confident there is not one doctrine or practise of *Christianity* delivered with so full unquestionable a *Tradition*. So that a man may as wel make an *Apology* for being a *Christian* or believing the *Gospels* to be the word of God, as for this. The truth is, the more sober and learned sort of *English Protestants* do confesse the *immemorial antiquity* of it; and would the State there suffer them to upbraid the *sacrilegious usurping* of such
infinite

infinite renewes, as have been ravished both from the *living* and the *dead* in that *Nation*, there is no doubt, but that practise would have yet continued there, for the *English church* it self hath decided nothing against it, excepting only in consequence by denying *Purgatory*, which is necessarily supposed in prayer for the dead. Yet I may say they do not indeed deny *Purgatory* in the whole *latitude*, as the church ha's decided it, which obliges no man to any particular conceits about it, though perhaps received as a certain *Tradition* by many credulous *Catholikes*, as if it could be nothing else but a certain subterraneous mansion full of tortures, fire and brimstone, &c. None of which the church expressly acknowledgeth, but only *Purgatorium esse; animasque ibi detentas fidelium suffragiis, potissimum verò acceptabili altaris sacrificio juvari. i. e. That there is a Purgatory, and that the souls detained there are benefited by the prayers of the faithfull, and especially by the acceptable sacrifice of the Altar.* (Councell of Trent Sess. 15.) Yea in the following words, that Councell expressly commands Bishops to take care that neither any uncertain groundless or subtill discourses of it should be published to the people in *Sermons*, but onely what is found delivered by the holy *Fathers* and *sacred Councells*; which is in sum, that the souls of *Christians*, not dying in a perfect estate, remain in a condition which may be eased and meliorated by the prayers, *Oblations* and charity of the *living*; according to the expresse assertion of *S. Augustine*; *We ought not by any meanes to doubt but that the Dead are helped by*

by the prayers of the holy Church, by the saving sacrifice, and by the Almes which are distributed for their soules, to the end that God may deale with them more mercifully then their sins have deserved: For that is a thing which the church observes, having received it from the Tradition of the Fathers. (Aug. de Verb. Apost. Ser. 32.)

Of Indulgences.

5. That which the church commands to be believed as *Catholique Traditionary doctrine*, touching this matter of Indulgences, is briefly contained in the Bull of *Pius IV.* (relating to the 25. Session of the Councell of Trent) in these words, *I believe that power of Indulgences hath been given and left in the Church by Jesus Christ; and that the use of them is very healthfull to Christian people.* The ground of which doctrine, according to the position of *Alexander of Hales, Durand, Paludanus*, and others, quoted at the end of this discourse, is the practise of that severe discipline and correction, which in the most primitive times was exercised against (especially publike and scandalous) sinners, those severe penitential Canons then executed, those painful Exomologeses, prostrations, cilices, weepings, covering themselves with ashes, rigorous fasts, but principally those long abstinctions and banishings from the most holy Sacrament, yea even from entering any further then into the porch of the church, which the primitive zeal imposed upon Delinquents, which are mentioned in the most antient Ecclesiastical writers, and most expressly in *Tertullian* and *S. Cyprian.*

An example of which severity more rigorous than all before mentioned, S. Paul hath left us in that censure of his upon the incestuous *Corinthian*, whom he delivered over to Satan, to be tormented by him in the flesh, for the saving of his soul, 1 Cor. 5. which censure he calls by a general word *Επιτιμία* ἢ ὑπὸ πολλῶν πλειόνων. i.e. an *objurgation* by (or, before) many, 2 Cor. 2. 6. from whence ecclesiasticall censures were called in the 7. & 8. General Councils *Επιτιμία*. Notwithstanding to shew that Ecclesiasticall Governors ought to mix *Christian charity* and meekness with their severity, especially when they see great signs of compunction and amendment in the Penitents, the same Apostle hath left an example likewise of Indulgence and favour to the same person, which he expresseth by the two verbs *χαρίσασθαι* and *παρηκαλέσασθαι*, i.e. graciously to spare, and to comfort. In conformity to which rule, the *Primitive Churches*, as upon occasion they used great severity, so likewise great benignity also to Penitents, which S. Cyprian calls the giving of Peace.

6. But in succeeding times zeal and fervor of devotion growing cold, and generally *Christians* not being able to support so great a rigor, the church in wisdom thought fit to qualify both the severity of penalties imposed, to shorten the times of *abstention* from the holy *Eucharist*, and to grant remission and Indulgence, especially in *Articulo mortis* generally unto all Penitents: hence came it that the *intercessions* of *Confessors* and *Martyrs* in behalf of *Delinquents* were admitted by the *Bishops*, as we read frequently in S. Cyprian: hence the two favourable *Canons* of

Indulgence

Indulgence (*viz.* the 10. and 12.) of the first Councell of Nice.

7. In these last and most wicked times, wherein the antient Ecclesiasticall Discipline is almost wholly lost, not through any fault of the church, (which enjoynes all Priests to have before their eyes the antient penitentiall Canons, and by them to regulate their penances) but through the generall overflowing of coldnesse in devotion, prophanenesse, and impatience of suffering, and likewise through the impudence, covetousnesse, and partiality of Priests: no man can yet deny, but that as the power of inflicting censures remains in the church, so likewise doth the power of *Indulgences*.

8. Concerning which *Indulgences*, all *Catholiques* do unanimously agree to these two points. 1. *That they are profitable:* and 2. *That the Church hath power to grant them,* according to the Decision of the Councell of Trent. But as for the extent of the vertue of *Indulgences*, and as touching the conditions required to the receiving them fruitfully, *Catholike Divines* are divided in their opinions. For 1. concerning the extent of their vertue, *Bellarmino* (l. 1. de *Indulg.* c. 7.) sets down this as an opinion maintained by *Catholiques*, *viz.* *That Indulgences* are no other then relaxations of Penalties enjoined by *Confessarii*, or which ought to have been enjoined according to the Canons. Which opinion, saith he, is maintained by grave Authors, *Alexander of Hales*, *sum. Theolog.* p. 4. q. 23. memb. 2. *Durand* and *Paludanus*, *Pope Adrian 6.* in 4. *Sent.* q. de *Indulg.* And likewise by *Soto* the *Dominican*,
and

and Card. Cajetan; both which teach, that Indulgences are never granted but for Penalties enjoyed. Now both these were appointed by the church to maintain the Doctrine concerning Indulgences against the late Heretiques. Likewise Maldonate the learned Jesuite (in his book de Sacram. c. 2. de Indulg. q. 1. 2. p.) saith, that the opinion, That Indulgences are only relaxations of the Penalty either enjoyed in the Sacrament of Penance, or ordained by Ecclesiastical Law, seems to him to be the most true opinion, because it is held by good Authors, and seemes to be demonstrated by unanswerable arguments. And in pursuance hereof the same Author produceth eleven reasons; the substance of the three first of which, is this, Because we ought to believe, that the Indulgences now in use in the church, are the same that were antiently practised, as the Councell of Trent expressely sayes: Now, saith he, we find no other Indulgences in the ancient church and Councells, but such as we have mentioned. Again, It was the custome of the church to add this Particle to the Indulgences given, *De Poenitentis injunctis*; since therefore, saith he, the church hath so warily expressed her self, it would be temerarious to interpret her meaning otherwise. The same doctrine is strongly maintained likewise by Estius in 4. Sent. dist. 20. §. 10.

9. In the next place, concerning the conditions required to receive benefit by Indulgences, all Catholiques agree that these three are necessary. 1. Authority in him that grants them. 2. A just reason for the granting them. 3. Due dis-

dispositions in the party receiving them. Now for this last point, Card. Cajetan (as he is quoted by Bellarmine l. 1. de Indulg. c. 12.) maintains, That besides the conditions of being in the state of Grace, and of accomplishing the actions ordained for the gaining of Indulgences, there is a third condition necessary to him that would receive fruit by them, which is, that he have a will to satisfy God by his own labours, as much as he can; and that Indulgences are of no profit to those who will not satisfy for themselves when they can. From whence he concludes, That in such an infinite number of persons that visit the churches in the times of the solemn Stations, and the like Indulgences, there are but very few that reap the profit of them indeed. This opinion, saith Bellarmine, is profitable and pious, though perhaps it is not true. But since Card. Bellarmine, the learned Estius, Chancellor of Doway, professes his belief, that this opinion is not only profitable and pious, but very true. See his Comment. in 2. Ep. ad Cor. cap. 2. v. 11. as likewise in 4. Sent. dist. 20. Sect. 10. The like is strongly maintained by Comitulus a learned Jesuit, in Resp. Moral. q. 36. who confirms his opinion by the testimonies of Antisiodorensis, Henricus à Gandavo, Adrian V I. Boniface V I I I. Sylvester, &c.

Now the aforesaid Authors, who teach that Indulgences are onely relaxations from Penances enjoined, *vel ab homine, vel à Canone*, do not therefore believe that they are satisfactions only to the Church, and not to God; for Maldonate expressly declares the contrary

in

in these words, in the forecited place, *Cum injungitur pœnitentia ab Ecclesia, &c.* when the Church enjoynes any Penance, she enjoynes it not only to the end that by such a Penance we should satisfie the Church, but God also. Now the Indulgence is answerable unto the Penance enjoyned, and by consequence it is granted us, not onely to the end that this penalty should be remitted us before the Tribunal of the Church, but before Gods Tribunal likewise. And from thence he concludes, that though Indulgences do regard directly onely Penances, which are enjoyned to be accomplished in this world, notwithstanding they do consequently deliver from the paines of Purgatory likewise. For (saith he) since God does not punish the same fault twice, and since the penalty which men pay in Purgatory, is the same with that which they ought to have paid in this world, if the Church, by the means of Indulgences, does remit the penalty, which in this life is due to the Justice of God, it follows, that she remits likewise that which shall be due in Purgatory, that is to say, that which those living persons, to whom such Indulgences are granted, ought otherwise to suffer in Purgatory. Now whether this Doctrine deserve a separation, let all reasonable, moderate Christians judge.

*Of Publique service in the Latin
tongue.*

8. This is a matter which concerns only the outward order and *decorum* of the church, an where-

whereof Ecclesiasticall Governours are only to be judges and disposers, so that if there be any excessse or inconvenience, they only are answerable before Almighty God, particular persons are not at all concerned in it. Indeed if the Church had appointed her service in the Latin tongue on purpose that the people should not understand it: Or if she had decreed that it was a thing unlawfull that any body should praise God with the understanding, but onely Priests, and Bishops, and learned men, Protestants might have some pretence for their clamors in this regard. But 1. since the Church found her *Liturgies* in the same tongue through all the Westerne world from the beginning of *Christianity*. 2. Since no example can be found in any antient churches, *Jewish* or *Christian*, Eastern or Westerne, that the languages of Publique Service have beene altered, though those of the Countreyes have beene; insomuch as in our Saviours time the Jewish Devotions were performed in Hebrew, when the people only understood the Syrian tongue; so the *Cophrites*, so the *Ethiopians*, and so the *Jewes* to this day. 3. Since it is apparently, both of great comelineesse and benefit, that there should be an uniformity in Gods publike worship, so as that wheresoever a Christian travels, he may as well joyne himself with other Christians in the service of God, as when he staid at home. 4. Since particularly for the Masse, the greatest part of it from all *Antiquity* was performed in a low voice by the Bishop or Priest, the people neither hearing, nor in the antient Church seeing him, by reason of

of a vail or curtain, which was drawn between the Altar & the people, excepting only at some certain peculiar times, as at the Elevation, &c. 7. Since the church permits the translating and publishing of her *Liturgies*, since she commands the Priests to explain and inculcate unto the people the meaning of all mysteries; and since she furnishes even the most ignorant persons with devotions suitable to their capacities, and far more beneficiall to them then the hearing the Psalms and other parts of Scripture read, so difficult and abstruse, that even the most learned must confesse their inability to comprehend them. Lastly, since an indiscreet promiscuous exposing of Scriptures hath been the occasions of so many inconveniences, a better though sadder proof whereof cannot be given then in the present state of *England*, where every one reading Scripture, and all visible authority of interpreting it (so as to oblige others to receive such interpretations) being disclaimed, every one of those infinite numbers of Sects believe that they find in Scripture sufficient warrant for all such horrible seditions and murders as have lately been committed there. Therefore the Catholique church hath esteemed it a thing besitting her wisdom to continue an *uniformity* in her publike worship received from our Fathers, and her care and charity to appoint respectively to every condition and state of *Christians* their proper allowance and *dimensum* of spirituall food, and to imitate our Saviour, who would not reveale even to his Apostles themselves all the mysteries of the Kingdome of God, during the times of their infirmity, when they were not able to bear them.

9. These being the *principall points* of controverſie between Catholiques and Proteſtants, I judged fit to ſignifie how (when I conſidered what the church had declared to be her ſenſe of them, ſeparating them from *private opinions*, to which no man is obliged) they appeared ſo reaſonable, and ſo conſonant to *antiquity*, that if I ſhould have continued in a ſeparation from her for their cauſe, I muſt at the ſame time have profeſſed to have renounced all intereſt in the moſt glorious Saints and Martyrs that ever the church enjoyed. And if it were Gods good pleaſure that all other Proteſtants, lovers of unity, would think fit not to judge of the Catholike church by the character given of her by Calviniſt Controvertiſts, who lay to her charge whatſoever imprudent or erroneous poſitions they find in any particular Catholike author, inſomuch as I am confident not one objection among twenty in their writings proceeds directly againſt the church, but that, if they would be perſwaded to hear her teſtifying of her ſelf in her publike doctrine, they would find that they have been couſened into the guilt of this *pernicious exterminating crime of Schiſme*, by the paſſions and intereſts of men, enemies to peace and *Chriſtian charity*, and that they have been enemies to Gods church for telling them the truth, that perhaps themſelves believed in the ſenſe and latitude that ſhe propoſeth it. Laſtly, if they would but think the judgement of their own *Bucer* (in *Mat. c. 26.*) worthy to be hearkened to, who tells them, *Nihil eſſe damnandum quod ullâ ratione bonum eſſe queat. i. e. That nothing is to be condemned* (eſpecially in the church,

Church the Spouse of Christ, and Mother of us all) that by any way (or in any sense, or respect) can be good, they would think themselves obliged to consider the doctrines of the church with all possible caution, modesty, humility, and charitable construction, and not ruine their souls by forsaking her Communion, till they found that charity her self, which covers a multitude of sins, could not excuse her, that is, till they found that notwithstanding the promises of Christ, the gates of hell had actually prevailed against her.

CHAP. IV.

The Holinesse taught and practised in the Catholique Church a great motive to embrace the Doctrines. The Authors former exceptions against certaine practises ascribed to the Church, with their answers. Of the Carthusians.. Of Mysticall Theology, &c,

1. **I** Will now discharge the promise which I made in the XVII. chap. of the first Section, which was to give a narration what effect the eminent rules of holinesse and true solid devotion, which contrary to my expectation, I found in the Catholike Church, had upon me, and that not onely to incline my will to love them, and desire the practise of them, but to dispose

pose my understanding also to be more docible, and more easily perswaded of the truth of speculative points, which were professed in a Church so enriched, and by persons whose whole employment was to love, serve, glorifie, and admire the goodnesse, wisdom, and all other perfections of Almighty God, to meditate day and night upon the holy Mysteries of our Salvation, and to mortifie all manner of vice, passions, and lusts, farre more intrinsically, spiritually, and perfectly, then any thing that I had seen or read before could give me a notion of. I hope I need not be ashamed to professe this, and however I will not forbear to publish mine own shame, by professing, that the life and Councells of *S. Charles Borromée*, and the truly *Christian spirit* of *humility* and *meeknesse* shining in the writings of *Monseigneur Sales, Bishop of Geneva*, gave more satisfactory answers to all the objections of Protestants, then any I had hitherto found in all the volumes of those famous *Cardinalls, Baronius, Bellarmine, and Perron*, or at least that the former gave a point and a piercing vertue to the discourses of the later, which in former times I had often and without much effect perused.

2. That way of satisfying doubts and controversies was the stranger to me, because it came directly contrary to my expectation; for I must professe I had in former times a far stronger aversion from the *Catholike Church*, considered by me as an enemy to Holinesse, then as an enemy to truth. I had observed,

1. In generall, that most of the points in
Contro-

controverſie betweene Catholiques and Proteſtants were ſuch as contributed either to *avarice* or *ambition*. 2. I ſaw that *rich men*, (to whom our Saviour ſaid it was impoſſible that they ſhould enter into the Kingdome of heaven) were the eaſieſt admitted of all others by the *proſtitution* of pardons and Indulgences. 3. I ſaw that many Caſuiſts had handled the ſins of great men, Uſury and Simony, ſo tenderly and favourably, allowing ſo many *qualifications*, that it was become almoſt impoſſible to deprehd them. 4. I ſaw the *antient diſcipline* of the church almoſt quite vaniſhed; and abſolution given upon a ſmall penance for ſuch ſins (adultery, blaſphemy, and that moſt horrible and atheiſticall gallantry of Duelling) which the antient church would ſcarce have pardoned after ten years macerating of the body and ſoule with *faſtings*, *weepings*, and yet greater *aſterities*, and for which ſhe would not have received to peace the perſons guilty by recidivation, by admitting them to the Communion, no not in *Articulo mortis*. See the annotation of *Petravius* upon *S. Epiphanius*, *ad Hæreſ. 59.*) 5. I ſaw (me thought) that *abſolutions* were given as of courſe; and that perſons, though habitually addiſted to mortall ſins, yet upon an outward profeſſion of ſorrow expected and challenged pardon and admiſſion to the bleſſed Sacrament, and all this *reſies quoties*. 6. I ſaw that *attrition* i.e. ſorrow for ſin, meerly out of fear of being damned, with the Sacrament, was counted a ſufficient qualification to remiſſion of ſins, whereby in my opinion, *charity* it ſelf became unneceſſary. Such prejudices as theſe was I poſſeſſed with-

withall, all which I imputed to the church herself; insomuch as though I suspected that my understanding might be over-reached by subtil Disputants to excuse the errours, which I believed to be in the Roman church, yet I was resolved that it was impossible my will should be seduced so far as to approve such enormous practises.

3. Now the occasion and manner how I came to be satisfied of the *eminent sanctity* taught and practised in the Catholique Church, and concerning those practises, not that they were excusable, but that they were not to be imputed to the church (which was most innocent of them) was as follows. It hap'ned not long after my arrivall at *Paris*, that my curiosity led me among other places to visit the Monastery of the Carthusians, whom we deprehended in their ordinary employment of prayers, and in the place of their almost continuall residence, the church: A sight that was, which made a strange impression upon my mind, being at that time also in some unquietnesse, by reason of certaine scruples already entertained concerning *Religion*. For there I saw persons so utterly secluded from the world, that they never visited other men, and rarely and with unwillingnesse admit other mens visits, yea excepting a few houres weekly, renounced the conversation and sight of one another, but only in the church, where their conversation was only with God: Persons so mortified in their looks, so immoveable in their postures, with countenances so intent upon their present devotions, as if they onely lived with their rationall faculties, and so far from observing

observing, that they were observed by others, that truly I believe they knew it not: persons (as after enquiry I was informed) that through the whole course of their lives practise a strict abstinence, and for a greater part, a rigorous fast; persons that every day allow neer eight houres to vocall prayers, and laborious singing in the church, and almost all the hours besides in their private cells to *meditation* and *contemplation*: persons that no *incommodity* of weather hinders from *their midnight watches*, and devotions in the church for severall hours together; persons, whose inseparable cloathing is *hair-cloth*, and whose other more *private mortifications* and *austerities* they do most *sollicitously* conceal from the world, and account it of all other the most rude *mortification*, if they should come to be discovered: persons, who are so far from desiring the esteem of the world, that they never would publish any *miracles done in their solitude*, nor seek the *canonization* of any of *their Saints*, no not their *Founder S. Bruno* himself: persons who notwithstanding all these *austerities*, expresse in *their conversation* the greatest repose, and contentment, and chearfulness of *mind imagineable*, the greatest compassion toward others, that would seem to compassionate them, and protestations, that if there were no happiness to be expected in another world, yet that the *inward ravishings* of soule; the *spirituall embraces*, which *their caelestiall Bridegroom* affords them many times, deserve to be purchased with far greater worldly losses, and with far greater *austerities*, then any that they have or can suffer. Lastly, persons whose

order ha's continued now without interruption for about six hundred years, without the least scandal, without the least need of Reformation, growing the more perfect according to the declination of the rest of mankind, as if God intended it, in an especiall manner, to be the defence and security, *the chariots and horses of Israel*: An order whose encrease of renews are perceived not by themselves, but the poor only, who are accordingly more amply and frequently sustained; insomuch, as that which ha's been the corruption of other orders, is the purifier and refiner of this; and I may add this observation with respect to *England*, an order that Almighty God did principally chuse, by which to condemn Schisme at it's first entrance there, viz. by suffering them, that is, piety and innocence it self, to be the first victims and sacrifices offered to it.

4. I must confesse, that as I could not consider these things without astonishment and admiration, so I could not free my self from some degree of envy and indignation, that I could not find any thing in any of our Churches to oppose to such a spectacle: I was willing enough to suspect that there might be some mixture of a secret hypocrisie, and pride, and ostentation, even in such renouncings of pride and ostentation: But then I confuted my own suspicion by this most sure observation, that Almighty God did not usually of all other vices suffer hypocrisie even in a single person to be long undiscovered, much less in a whole order, and for six hundred years together. Therefore I began to discourse thus within my self; Is it possible

possible if the Roman church be so deeply guilty, and so intolerably depraved, as I have hitherto believed, that Almighty God should suffer such servants of his to lye in those dregs and pollutions, exposed to *eternall perdition* so many years together? Ha's their continuall meditation been in the *holy Scriptures*, and yet never one beam of *divine light* be sent from heaven to *irradiate* any of their *understandings*, and to convince them, that their whole Religion is apparently contradictory to the same *Scriptures*? Is it likely, that if the Faith of the Church was of necessity to be changed, and the practises to be reformed, that God should make choice of such *Apostles* as a *debauched, perjured, sacrilegious, Apostate Monk of Germany*; or a *seditions, uncharitable, malicious Picard*, or a *furious Gladiator of Switzerland*, and in the mean time leave such persons enflamed with his love, still lying in their deadly ignorances and impieties, never suffering one of that order to be converted, yea leaving *Herésie* more confirmed in them now, then ever before that such a pretended new *Evangelicall light* discovered it self?

5. Some time I spent in such meditations, which I could neither hinder nor satisfy myself in; yet because it seemed dangerous to me to build resolutions upon the manner and method of Gods Providence, which is inscrutable; therefore I thought it as necessary for me to examine (not the outward shewes, but) the Rules of Holinesse practised in the Romane church, as the doctrines therein professed; for

if the former appeared to be according to the *Spirit of Christ*, they would strongly argue for the truth of the later. Having this designe, I provided my self of the best *Methods of Devotion and Spirituality* that I could meet with, and upon all occasions I made conversation with such *Religious persons*, as were in *opinion* eminent for a *spirituall life*; The successe whereof was strange and incredible: For whereas I had alwayes been of *opinion*, that that which in the Roman church was called *mysticall Theology*, was, if compar'd with the ordinary *Practicall Divinity*, as I took the *Morall Philosophy of the Platonists* to have been, compared with that of other *Philosophers*, viz. the same *ordinary doctrines* and precepts of virtue, but only cloathed in abstruse, *sublime*, and *Metaphoricall termes*, rendring the professors thereof not more vertuous then other men, but more *phantaſticall* and *self-conceited*: But I found that the notion I had of it had no affinity with the thing it self; *Mysticall Theology* being nothing else in generall, but certain Rules, by the practise whereof a vertuous *Christian* might attain to a *neerer*, a more *familiar*, and beyond all expression comfortable conversation with God, by arriving unto, not only a belief, but also an experimentall knowledge and perception of his *divine presence*, after an inexpressible manner in the soul; wherein he is taught first to purge himself of all *pollutions* of sin and worldly lusts, to possesse himself of all *Christian vertues*, and by such meanes to prepare himself for an union with the heavenly Majesty; the generall instrument of all these
bles.

blessings being a constant exercise of *Mentall Prayer*, that is, meditating with the understanding upon heavenly mysteries, but especially inward ejaculations, aspirations, and immediate acts of the will, loving, praising, adoring, and perfectly resigning it selfe to the most perfect will of God, by which in time there is made a perfect denudation, mortification, and annihilation of a mans own private will, and a suffering ones self to be *inacted* and moved immediately by Almighty God, and at last a contemplation of the *divine essence* without any medium, without all help of grosser *imaginary forms*, an absorption of all operations (called by them a *divine idleness*) whereby the soul reposeth securely, and with unspeakable pleasure in the bosome of her heavenly Bridegroom. I speak not now of strange effects, outward and respecting the body, as *Elevations, Extasies, &c.* which though admired at by others, yet are neglected, and even pray'd against by spirituall persons themselves.

6. Now to prove that these are neither dreams of ignorant souls, nor sublime extravagances of soaring *spirits*, we may consider that, 1. The greatest understandings that many of the last ages have brought forth (as *S. Bernard, S. Thomas Aquinas, S. Bonaventure, and I. Picus Count of Mirandula &c.*) have all written uniformly upon the same subject, and have shewed clearly, that what they wrote was not meer speculation, but comprehended, practised, and felt by them. 2. That even the meanest capacities have arrived to the perfection of contemplation, as *S. Isidore* a plain husband-man

in Spain, *S. Teresa*, *S. Catherine of Siena*, and of *Genoa*, (illy ignorant women) & that unparalleled young Heremite, *Gregorio Lopez*. Inſomuch as whoſoever ſhal with a true reſignation & pure intention enter into this *life of the Spirit*, though his underſtanding be not able to give him entertainment for meditation, yea though he be not able to help himſelf with reading others, yet if, being informed of the neceſſary points of Catholike Faith, he humbly & conſtantly move his will to frame cordially acts of love and reſignation, &c. to God, even ſuch a man or woman ſhall not fail to arrive, it may be, to a higher degree of union, then the moſt learned and ſkilfull Doctours, even to that perfection of which *S. Paul* ſpeaks, *Crucifigor cum Chriſto: & vivo, jam non ego, ſed vivit in me Chriſtus.* i. e. *I am crucified with Chriſt: and I live, yet not I, but Chriſt liveth in me.* 3. To the end to be ſecure of deluſions it is obſervable, that whereas in other Sects there are certain counterfeiting of ſuch a myſticall familiarity with God, joyned with ſtrange motions and effects, as among the *Anabaptiſts*, *Fanuliſts*, *Quakers*, *Ranters*, &c. (ſtrange examples whereof (in the laſt age) we may read in *Florimundus Ramundus*, yet now daily out-done by thoſe Sects in England, as at *Multon* in *Yorkſhire*, *London*, and other places, where they abound) yee ſuch illuminations diſcover their black Author, in that the perſons are far from being cleaned of their carnall luſts, pride, malice, &c. and the deſign appears commonly to be the troubling the world with ſome new pretended Revelation and Reformation &c.

Whereas

Whereas among spirituall persons in the *Catholique Church*, the inseparable qualification for contemplation is a deep humility, a most tender charity and love of *Catholique unity*.

4. Lest a suspicion should arise that this mysticall Theology and doctrine of contemplation should be an *invention* of *Religious Orders* to magnifie themselves in the worlds opinion, as having means to a neerer approach to Almighty God, then the rest of the world: We may consider both that the same rules for substance are found in the *writings* of the antient Fathers, as *S. Dyonisius Areopagita*, *S. Augustine*, *S. Basil*, *Joannes*, *Cassianus*, *S. Hierome*, &c. and that even those most active Fathers and Bishops of the church have notwithstanding attained to a great perfection of contemplation; yea that in this last age there have not appeared any more perfect therein, then those two famous Bishops, viz. *B. Francis de Sales*, Bishop of Geneva, and *S. Charles Barromée*, that most unwearied sollicitous Arch-Bishop of Milan and Cardinal, and *Antonio de Roias* a Spanish secular Priest. Though withall it cannot be denyed, but that a retreat and disengagement from the world, solitude, silence, and other *austerities* be very powerfull and effectuall dispositions thereto. But concerning Mysticall Theology I shall refer those that desire further information, to the writings of *Thaulerus*, *Harphius*, *Rusbrochius*, the Bishop of Geneva, *S. Teresa*, and many others: Particularly the severall *Treatises*, as yet *Manuscripts*, of that late very sublime contemplative, *F. Augustino Baker*, a Monke of our English Congregation of the Holy Order of

S. BENET; The yet imperfect sum of whose methodicall instructions concerning *Internall Prayer*, having happily met withall at *Rome*, I found my self pressed to hasten my reconciliation to the Church, because I thirsted to become capable of practising those heavenly instructions. And afterward in *France*, but especially in my passage through *Cambray*, having seen many more of the same Authors writings, the *Spirit* of which did eminently shew it selfe in the lives of those excellently devout and perfectly *religious Benedictine Dames* there; and being by them informed (which within a few dayes mine own eyes assured me of) that the same doctrine was received and practised by their *Fathers at Doway*. I presently, contrary to all my former resolutions, to dispose my selfe only among strangers in a *religious life*, determined to fix my self at *Doway*. I forbore in the former *Impression* to mention this Author among the rest, because I thought his books were confin'd to *Cambray*, where they were written, or to his own *Convent at Dowry*: But being since assured, that they were largely dispersed, even among the secular Clergy, I could not without ingratitude now omit his name; and I hope that ere long a full account of his *spiritual instructions* concerning the *severall Degrees of Internall Prayer*, shal be happily communicated to the world, methodically digested, & authoritatively published, to the glory of God, & great advancement of devout souls in his divine love.

7. For my present purpose it will suffice that by that short enquiry I made, I satisfied my self, that in no other Congregation, but the

Catholique Church only, were to be found either rules in writing, or living directors for a true spirituall life in any comparison approaching to those before named. Insomuch as I have often wondred why Protestants would not at least borrow and transcribe such writings for their own use and practise; and all that I could say for answer to my self was. 1. That according to that saying of the Fathers, *Spiritus sanctus non est extra Ecclesiam. i. e. The Holy Spirit resides not any where out of the Church*, that is, disperses not his extraordinary favours, and sublimer gifts any where else. 2. Because Protestant Religion, &c. renouncing all Evangelicall Counsells of perfection, as voluntary poverty, chastity &c. and their avarice having swallowed all the revenews, which nourished men in a solitary life of meditation and contemplation, they both want such effectuall helps thereto, and dare not for fear of being censured as half-Catholiques, commend or practise the means proper and conducing to it, insomuch as the very name of *Contemplation* is unknown among them, I mean in the mysticall sense: for all that is understood among them in their Treatises of devotion by that word, is only the descanting upon any mystery of divinity, or passage of Scripture.

8. Finding therefore not only beyond, but contrary to my expectation, such a treasure in the Catholique Church as true Devotion, an union with, and participation of the Divine Nature, and the means to purchase this treasure being so obvious there, and so unknown all the world over besides; could I do lesse then say,

Quis dabit mihi pennas sicut Columba? Who will give me wings like a dove, that I may fly into the wilderness, retired out of the world, and be at rest? that wilderness into which God has promised that he will bring his chosen ones, in which *loquetur ad cor eorum*, i. e. He will communicate himself familiarly unto them: I do freely confesse my partiality, I could not chuse but wish that truth might appear to me to be the companion of Holinesse, and that that church which could give such admirable directions to love God, might not deceive us when she would instruct us to know him. In a word, I was the eahlier perswaded to believe and submit to the churches authority, because thereby I was furt to evacuate pride, and an esteem of mine own sufficiency to be mine own directour, and by consequence to exercise at least an act of humillity and obedience, if not of faith.

9. As for the prejudices and accusations before mentioned, which I once imputed to the *Catholike Church*, the clearing of them is not at all difficult; for as for the first, the whole force of it lyes in this, that Christ is accused to have taken care both for the subsistence and honour of his servants and Ministers; a fault that no sect can forgive, as if they intended to be revenged upon their seducing Ministers, by exposing them to beggery and dishonor. But this was never the disposition of Catholiques, they have alwayes willingly afforded this double Honour to the Clergy, and yet never any Church upon earth laid so heavy censures upon avarice, Usury and Simony, as the Catholique Church hath done. Concerning the 2. the pro-
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stitution of Indulgences and Pardons is in formal words condemned by the Councell of Trent: So that it is not the Church, which opens Paradice so freely to rich men, but only particular avaricious Priests, who I fear do by such vain promises shut it both against themselves, and such customers. To the 3. the imputation onely concernes two or three private Casuists, so far from being justified by the church, that the Pope hath expressly censured and condemned them. Concerning the 4. I fear indeed the scandall of prostituting absolutions for the greatest crimes upon ridiculous penances is but too common; but yet without any fault of the church; yea we may reasonably judge of the mind of the Councell of Trent in that respect, by the zealous practises of S. Charles Barromée (then whom no man had a greater influence upon that Councell) who immediately after its dissolution spent himself wholly in endeavouring to restore the *antient discipline*, as far as this wicked age could bear it, according to the mind of that Councell. For the 5. as the rest, it only reflect upon particular persons, and touches not the church at all. The like may be said of the last, which speaks of *Attrition*, and the *sufficiency thereof with the Sacrament of Penance to qualifie a person guilty of sin for Remission*: Upon better enquiry I found that all *Catholique Authors*, though they assent to that doctrine in grosse, yet they do not all agree in their explication of the notion of *Attrition*. For in direct opposition to my pre-conceived prejudice, I find, that (not to speak of *Fansenius* and his followers, who profess to embrace

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S. Augustines Doctrine therein) the learned *Estius* and *Sylvius* (the former in *l. 4. sentent. dist. 16. 9.* and the latter in *suppl. D. Tho. ad 3. p. 4. 1. q. 1.*) do thus expresse themselves, that there are foure acceptions of the word *Attrition*, according to *four Motives* unto sorrow for sin. 1. Out of meer naturall and humane motives, as losse of goods, fame, health, &c. 2. Out of fear of hell, and not at all the love of God. 3. For the offence indeed committed against God, but yet this out of an inefficacious, suspended, and meer operative will. Now none of these three, say they, are sufficient, even with the Sacrament, to qualifie a sinner for the remission of his sins: But only the fourth, which is indeed *essentially Contrition*, but an imperfect one, according to the expression of the *Councell of Trent*, being a *Grief for sin*, because God is offended, joyn'd with an absolute purpose no more to offend him, and proceeding from a will to please him, as deserving to be loved above all things, though this will be as yet feeble, remisse, and imperfect. This they say is the lowest qualification that with the Sacrament can suffice to remission of sins. And this they resolutely contend to be the *sense of the Councell of Trent*, grounding themselves upon this, to their seeming firm foundation, viz. *That it is against Scriptures, and the Doctrine of the antient Church, to say, that a man without any degree of true charity can be capable of the remission of his sins, or the favour of God.* But very many dissent from the rigour of this their explication. That which the *Councell of Trent* saith, (*Sess. 14. ca. 4.*) concerning

cerning this point, is, That Attrition (call'd there imperfect Contrition) excluding a will of sinning, and joyn'd with a hope of pardon, but arising from a consideration of the filthinesse of sin, and fear of punishment for it, although without the Sacrament of Penance it cannot of it selfe bring a sinner to justification, yet it disposes him to the obtaining the Grace of God in that Sacrament: And that it does not (as Calvin affirmes) make a man a hypocrite, or more a sinner then before; but on the contrary, that it is a gift of God, and an impulse of the holy Spirit not yet inhabiting in man, but only moving him, by which a penitent being helped, doth prepare unto himselfe a way unto righteousness. Then which what could be spoken more moderately, cautelously, and piously? To conclude this argument, Scandalls there will and must be in the church to the end of the world, as our Saviour foretold; and withall, as he foretold a grievous woe to the authors of them; and a blessing proportionable to those that would not be scandalized, that is, that neither would joyne in heart to consent to such scandalls, nor out of hatred of them to usurp the Angells office (who only are deputed to separate and pluck up all scandalls at the end of the world) or to rent the mysticall body of Christ.

CHAP. V.

The Conclusion: wherein the imputation of inconstancy charged upon the Author, is answered: as likewise of forsaking a Religion, because it was persecuted.

I. **B**Efore I wholly take off my pen from this paper, I will, though not without some indignation and grief, answer two imputations which have been charged upon me since my declaring myself a Catholique; the first of which is inconstancy: That which raises these passions in me, in regard of this, is only my respect and charity to the authors of such an imputation, which I fear preceeds from a poysonous root of bitterness, I mean a contempt of Religion in generall: They that would not account it a fault for a man that had found out a new mystery or trade of thriving, to embrace that, and forsake another in which he had spent the whole former part of his life: They that would not impute this as a fault to a man to renounce one sect of Philosophy, and to embrace another, either for the greater probability of it, or even the gracefulness of being new, or a Paradox: Yea they that would impute it as a folly and morosity, if a man did not conform himself to any fashionable novelty in cloaths, or language, or opinion: Such men as these, who think that profit, or fancy, or vanity may excuse inconstancy, and make it commendable, esteem it

it a vice only; when conscience and the glory of God, and eternity is in question. Religion is the only thing that must be left to the hazard, whether good or bad it must not be changed, and it is dishonorable for a man that is in the way to hell to avoid it, or to accept of heaven, unlesse he was born with a right to it. So that the Jews; who, to keep themselves to their old *Rabbins*; and the Pagans, who, to maintaine their old even in their own *opinion ridiculous Idols*, rejected our *Saviour*, shall in such mens *opinions* deserve the commendation of constancy, and the Apostles for hearkning to him, *who only had the words of eternall life*, shall not escape their censure. For my part I professe, though I had not believed the Fathers, who with one mouth protest that Schisme and Heresie are most mortall and almost unpardonable sins; if I had only esteemed them as lesse good to my soul, I would have done that right to my reason, as both to have rejected them, and to profess likewise the rejecting them. The Apostle commands us to *try all things*, and thus far I suppose that such objectors, if it were only for *curiosities* sake, would agree with him; but he adds further, *hold fast that which is good*: but here they would leave him, and say, Hold fast that which you held before, whether it be good or bad, let your reason judge of good things, but withall let it reject even the best, rather then be unconstant. Indeed if by being a Catholique I had relinquished any good thing whereof I was possessed being a Protestant; if my fidelity to temporall Superiours, my love to my Country and friends, &c. were not even en-

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creased by this change, I should blush to hear such an objection for mine own sake; whereas now I both blush and grieve only for their sakes; and my only revenge on them, shall be to beseech God to bless them, with bestowing on them this very fault of inconstancy, that they may live to change at least this little lesse then Atheisticall opinion. To conclude, I desire them first to meditate well whether they be not concerned in that character which *S. Augustine* (*de Bapt. cont. Dou. l. 2.*) gives certain persons in his time, who (saith he) whilst they are afraid to be reprehended for a small time here for inconstancy, are not afraid to be damned for eternity. And next, whether I be not absolved in another speech of the same Father, saying, (*cont. Cresc. lib. 3.*) As it is a laudable thing not to be removed from a true opinion, so it is a blameable thing to persist in a false one; which never to have held is the prime commendation, but the second, to change it; that either that which is true may remain from the beginning, or at least by rejecting the false one, the true one may succeed: And likewise in another parallell one of *S. Ambrose*, (*Ep. 31. ad Valent. Imp.*) I am not ashamed to be converted with the whole old aged world; seeing no age is too late to learne that which is good: Let that old age blush which cannot amend it selfe, &c. it is no shame to change for the better.

2. This objection only reflects upon my discretion; but the next wounds me in the point of honesty; for I am charged with ingratitude for leaving a church, (wherein I had been bred, and

and received more then ordinary favours) in the time of her affliction and persecution. Whereto I answer. 1. That if God was pleased to make affliction an occasion of illumination to me , who was I that I should wilfully shut mine eys against his light ? 2. If I had, following the example of many, passed over from the persecuted party to the persecutors, there might have been some ground of an ill suspicion . But it was so far from that, that I made choice of a Church , whose only portion both in war and peace was persecution, and this to be expected by her whether party soever prevailed; if the King was restored, all that her members could hope for, was to return to their antient pressures, not only upon their goods, but lives also. This was the portion of that church which I embraced, if that party had been victorious. But on the other side, if the bloody designs of the Presbyterians (who only then appeared) had succeeded , what a cup of bitternesse and terror was prepared for the poor Catholiques? what lesse then utter desolation even to sowing with salt was to be expected from persons , who professe a tyranny even upon the souls of all men, that dissent from them in the sleightest opinions; from persons, who were the contrivers of those bloody laws against Catholiques , not so much out of conscience, or out of hatred to them , as for their worldly designs , and against the Kings interests, yea to be a snare unto him; for what disadvantage could it be to his Majesty , that his Subjects should enjoy the liberty of their consciences? and what more farall engine did they make use of to ruine the late King with-

witall, then by calumniating him with suspitions of Popery, either when any new ceremony was instituted, or when the rigour of the law was mollified against an innocent Priest? from persons lastly, who could not forbear to threaten ruine even to their best friends; who, whereas they had been solicited by them to expose their lives to free their souls from tyranny, saw themselves ready to be a prey to the most ingratefull prodigious tyranny that ever was. It is true, of late God ha's been pleased most miraculously to *break the jaw bones of those Lyons*, and so commit his people to more mercifull hands; they may be permitted to hope for some ease from Governors, whose profession is to leave mens consciences to God, to whom only they are naked and in the light; especially considering that they themselves have by Gods particular goodnesse escaped that danger, whereby Gods purpose seems to have been to teach them *mercy in the School of Experience*. But these were things almost above my wishes, much more above my hopes, when I first embraced *Catholique Religion*. I was then so far from forsaking a church, because it was persecuted, that it was *persecution* I fled to, *persecution* suffered with most admirable patience and joyfulness; it was *persecution* that invired me to become a *Catholique*; for this I relinquished present fortunes, and all hopes of future; this made me esteem the losse of my naturall Country, kindred, and most dear friends a great gain and preferment. Lastly, for this I can without murmuring hear my self stiled a desertor of my *Religion*, because it was persecuted, even when I embrac'd

embrac'd a Religion, which was persecuted by that very church that complained of the injustice of persecution, and when she complained so, yet persecuted *Catholiques*.

3. Therefore rejoycing and glorying in such a happy crime as inconstancy, and in so unreasonable an imputation, as forsaking truth for persecution, and neglecting such unreasonable accusers, I will as I ought, turn my self to the blessed Author of this change, and confessing unto him in the language of the same S. *Augustine*, (*Soliloq. c. 33.*) *Gratias tibi ago illuminator & liberator meus, quoniam illuminasti me, & cognovi te. Serò novi te Veritas antiqua, serò novi te Veritas aeterna. i. e. I give thee thanks O God my enlightener and deliverer; for thou hast enlightned me; and I have known thee. It was late before I knew thee, O Antient Truth, it was late before I knew thee, O Eternall Truth. I will pray unto him in the words of the same S. Ambrose, (de Penit. l. 2. c. 8.) Serva, Domine, munus tuum, Custodi donum quod contulisti etiam refugienti. i. e. Preserve O Lord thine own free-grace, keep that gift of thine, which thou hast been pleased to confer upon me, that even fled from thee, and was a long time unwilling to receive it. Amen.*

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AN APPENDIX: WHEREIN

Certain misconstructions of this Book, published by some Protestants, especially by *I. P.* Author of the Preface, before the *L. Falklands* Discourse, touching *Infallibility*, are cleared; And likewise the grounds of that Discourse examined.

CHAP. I.

A brieft Recapitulation of the designe, and contents of the whole Book.

1. **D**EAR *Catholique Reader*! though this Book was commanded by the unworthy *Author* to addresse it self, especially to *Protestants*, to whom the account therein is given; yet since not only it, but whatsoever shall be said by others to its prejudice (as it can scarce be avoided, but that writings of such a nature will find either *Contradictors*, or at least severe

Interpreters) may perhaps fall into thy hands, and though but for novelties sake be perused by thee? I judged requisite in this re-impression to bespeak thy candour and charity both in perusing it, and whatsoever thou shalt read or hear concerning it.

2. To dispose thee therefore to exhibit (not to the authors person, but his cause, which is thine also, as thou art a *Catholique*) the effects of such candour and charity, thou art earnestly entreated to take into thy consideration that the Authors design was not to publish *a book of Controversies*, nor to vendicate any particular opinion of his own in any point, now in debate between *Catholikes* and *Protestants*, but to perform an act of obedience; And being in his own intention then ready to take his farewell of the world, (in conformity to the command of others,) to leave as it were a *Testamentary legacy* to all *Christians*, therein satisfying *Catholiques*, that his Union with them was not an effect of interest, or any suddain humor of discontent, or inconstancy, but the fruit of as much advisednesse and reason as he was capable of; and tacitly inviting *Protestants*, if his proceedings could approve themselves to them, by his example and Method to get a view of truth, disintangled and unclouded from preconceived, unjust prejudices, and out of love to that truth and most necessary care of their own safety, in heart at least to forsake the dwelling, which they might feel begin to shake and tremble under their feet.

3. Whosoever therefore shall vouchsafe to read this Book, if he will give a right judgment of
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of it, must let the Authors meaning be the spirit of it; and then he will look upon it and consider it, as *Tabulam Vivam*, in which is represented the Authors safety and happiness procured by a shipwrack, and his liberty effected by a captivity, and by suffering his hands and feet to be restrained by chains never, by Gods grace, to be cast off. In a word, he will there for the time, be a witness and Auditor to one that has been perswaded simply and ingenuously to tell a homely, but most true story of the fortunes, which happened to him in a strange countrey, discovering by what unexpected means, and with what unseen snares, *Divine Catholique Truth* (Gods mercifull providence so disposing it) did unawares most happily entangle, arrest and fasten him in the *Catholike Church*, at a time, when of all others he least apprehended a captivity from that Coast.

4. The instruments employed by God to effect this Captivity, were especially these two. 1. The conversation of a worthy, prudent and learned friend, namely *Doctor H. Holden*, Doctor of the faculty of *Paris*. And 2. the perusal of a little book, entituled, *Regle Generale de la foy Catholique*, written in French by *Mons. Francois Veron*, Doctor of Divinity, and Pastor of the *Catholike Congregation at Charenton*. These two proceeding in all points almost upon the same grounds, and in the same order, in a short time effected that *Conviction* in me, which many volumes of *Catholique Controversists*, formerly used, and a world of *Verball disputes* had in vain attempted.

5. In brief, the method and proceeding, by

which these two successfully effected their charitable designs upon me, was this. I was at that time, (more then in their opinion, for they said it was in their certain knowledge) out of the Church ; and according to mine own perswasion, in at least a *faileable* and *fallible Church*, a *Church* that could pretend to no authority over my conscience, as a Christian , but meerly over my externall actions and profession, as an Englishman; And withall, such a Church as in the then present circumstances was become very languishing, and in a very doubtfull condition for subsistence. Herupon I became sollicitous (upon an imagined supposition of her future *defaillance*) how to make the least imprudent choice, among all other separated Congregations and Sects, in case I should really be put upon such a necessity.

6. Being full of these thoughts , and vexed to the heart, both at my self, and all other Sectaries, that I was become so hard to be pleased, and that none of them could represent themselves to me with any qualities fit to invite me to joyn with them, neither could I induce my self to overlook or pardon a world of defects and deformities, which I could not but observe in each of them : In these circumstances, being obliged by many occasions and businesses to frequent the conversation of the foresaid worthy friend, then my neighbour, and not being able to conceal the agitation of my thoughts ; he before-hand knowing that , whether the *Church of England* failed or no , I stood in absolute need of a *Church* for my Soul, & now perceiving that I was in quest after a treasure,

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in places where it was not to be found, he gave me a *prospect* of the *Catholike Church* by quite different lights, then I had ever before viewed her: For in his discourses, as likewise in the forementioned book of *Monsieur Veron*, I looked upon her in her pure simplicity: as if there had been no kind of *multiplicity* of *opinions* among her children; they shewed me them all, as unanimously conspiring in the belief and profession of her *declared Doctrines*. If any of those *Doctrines* did, as to me, need explication, to cut off unnecessary disputes, they produced such *Authors*, uncensured, unquestioned among *Catholiques*, as with the greatest freedom from partiality or interests did interpret those *Doctrines*, and which imposed no greater burthens, nor streitned the paths in which she would have her children to walk, more then she intended and declared.

7. By this means I found that all the furniture, with which I had for so many years provided my self to combat against *Catholikes*, or to defend my self from them, was taken out of my hands: I perceived that in the depth and center of my spirit, I was really, though unknown to my self, a *very Catholike*, before I was a *Catholique*: For all the necessary declared doctrines of *Catholike Religion*, (as they are expressed in the language of the Church) I found I had never rejected: and as for those points, which I could not digest, and for vvhich I had been averted from the *Church*, I found that they were particular dogme's either of some popular controvertists or Schoolmen, or affixed to certain *Orders*, and as freely renoun-

ced from the notion of necessary *Catholike Doctrines* by other unsuspected *Catholikes*, as they had been by myself.

8. Hereupon that inward satisfaction of mind (which attended this discovery) love of unity and a complacence in the security of an established state of mind, made me hasten to professe my self *our Lords* and his *Churches Captive*. I was quickly weary of that former licentious freedom, which I enjoyed, to believe what I would, so I would not publicly contradict what the *Laws* and *interests* of particular *States* and *Seets* among *Protestants* thought good to order: whereby it came to passe, that into whatsoever *Church* amongst them I should happen to change my residence, I was as much obliged, if not more, (supposing that I would enjoy the priviledges of that *Congregation*) to change the outward profession of my *Creed*, as my habits or fashion of life. Having an *immortall soule*, I was glad to find an *immortall faith*, to enrich it with; a *Faith* not fashioned according to the humor and garb of *Nations*, *Cities* and *Villages*; a *Faith*, the very same in variety of *States*, well or ill ordered, of *Monarchies* or *Aristocracies*, or popular governments: a *Faith*, upon which neither the passions, interests, or Tyrannies of *Princes* & *Governors*, nor the various mutations of ages had any influence: It was alone unchangeable, when nothing, besides it, was exempted from change.

9. *Charity to my selfe* obliged me to imbrace this *Faith*: and *charity to others* made me, being required, not unwilling to communicate to others the treasure I had found, and to disco-

ver the wayes how I came to find it. And this I have done, God knowes, imperfectly enough in this *Treatise*, yet in some sense perfectly, because sincerely. In which there is nothing of *Doctrin*, which I acknowledge to be mine, but what thou (*dear Catholique Reader*) wilt challenge to be thine by as good a right, it being the *Common Faith of all Catholique Christians*, Whatsoever there is, that seems *Doctrinall* besides this (excepting it may be, some expressions not warily enough couched) belongs to particular *Catholique Authors*, mentioned by me, not with intention to shew my self a *Profelyte* of their *opinions*, but only to declare the convenience that I reaped by them, in that I found I was not obliged to retard my assent to *Catholique Doctrin*, contained in *essentiall Truths*; since by their means I found a world of particular disputes cut off, and, though I was not, I found that I might without danger have been of their *Opinions*.

CHAP. II.

Grounds upon which certain passages in this book have been misunderstood by some Catholiques, and those mistakings cleared.

1. **W**Hen I was employed about the first publishing of this Book, the hast of the *Printer*, and my thoughts then busie about a matter of much greater importance to me, then the printing or
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publishing of books, viz. about *soliciting* an admission and unchangeable abode among the *French Carthusians*, made me that I could not allow my self the leasure to examine what I had written, nor to qualifie some *phrases*, which I did almost suspect, might, as it hath proved, be obnoxious to *misconstruction*. I forgot likewise to quote the *Authors names*, whose particular *interpretations* and *opinions* had been so beneficiall to me, though I had no *Obligation* nor *intention* to assent to them. However this neglect of naming them, derived upon my selfe the censures of those, that having been taught otherwise, judged every thing to be *Heterodox* and *unsound*, that was not favoured by their particular *Masters*, or that was delivered in such *Phrases* and expressions as their ears had not been acquainted with. Whereas if the *Authors* had appeared, either their authority would have justified what they taught, or at least I should not have been accountable for it.

2. Had it not been for these (as the case then stood with me) not inexcusable omissions, I had doubtlesse avoided some rigorous imputations and censures, which (as I have been informed) certain, questionlesse, well meaning *Catholiques* have given of this inconsiderable *Book*.

3. God forbid I should condemn the *Authors* of such censures, since I am confident the ground of them was not any passion against me (a stranger to them, and only known by the happinesse befallen me of being a *Catholique*) but a zeale to the *Purity* of *Catholique* truth.

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The *Method* of the book, and the *manner* of *stating controversies* in it, was indeed somewhat new in *England*, and therefore no wonder if some were startled at it. Besides, if I had had the *Providence* or leasure to have softned some expressions, and to have made it appear, that that latitude in *Disputes*, which in *England* will not passe so freely, yet in *France* and other *Catholique Countreyes* is very receivable, they would have seen, that it was not my fault, but my fortune only to displease them.

4. In this *Review* of my *Book* I have endeavoured to give them all the satisfaction possible, I have added the explanation of severall phrases, which were before hard of *Digestion*, I have quoted the severall *Authors*, whose *larger Opinions* I had occasionally made use of; I have protested my disengagement from particular *Dogmes*; Nay I have not refused to retract and cancell, what I judged fit to be retracted, and more I could not do with a good *Conscience*. For the generall argument of the book, being a story of what was pass'd, it was not possible for me to alter any thing in the Narration; for God himself cannot make that which ha's been, not to have been: Or if I should publish my self so palpable a liar; as because some passages do displease some persons; therefore to say that such things were not such, what good or convenience would proceed from a lye? God is my witnesse, in matters of this nature, I despise credit: Nay more, I know not how, but I find a gust in making a *Retraction*, whensoever I can conceive it requisite. For I count it no vertue to write plausi-

bly, or eloquently, or learnedly: But I esteem it a great vertue not to persist in an errour, nor because I haue said a thing once, therefore ever after to maintain it, for a false or vain credits sake. If I have not given sufficient proof of this in this second *Edition* of my book, I do beg of every charitable *Catholique Reader* to suggest to me what they yet shall judge fit to be altered, and to give me *convincing reasons* for it, and I promise them a very cheerfull readinesse to content them, and no great resistance against being *convinced*.

5. Only this one thing I must profess to them, that it is not a *convincing argument* to me to hear any say, *Other Controvertists have inwrapped within their treatises many Theologicall Doctrines beyond what Catholike Religion obliges them to, as concerning the Popes Infallibility, &c.* therefore you are obliged to follow their example. For I must needs tell them, that besides it is in it self unreasonable to spend time in *disputing* with *Protestants* upon *Questions* in which some *Catholiques* will be of their side: I cannot but impute the unsuccessfullnesse in such disputes, and the paucity of *Converts*, to such a way of managing *Controversies*, when *Catholiques* shew what a number of *Doctrines* they are able to *maintain* more then is necessary, and more then concern *Protestants* to hear of. So that it is to be feared the design of such *Catholique writers* is not so much to seek the *Conversion* of *Protestants*, as to shew their zealous adhesion to the particular *Doctrines* of their *Order or Party*. For mine own part, truly I am no
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tyed to any peculiar Dogmes; that holy Congregation, to which by Gods providence, I am inserted an unworthy Member, does not exercise that violence over spirits, subject to them, as to force a belief of any unnecessary distinctive Doctrines upon them, or a profession of doctrines, which they do not believe, or would not, if they lived any where else; Conscience and not faction or partiality is the director of our assent, and it is from the Church only, that we receive the Rule of that assent. Now enjoying this liberty, and having, I thank God, neither hopes nor fears from the world, I will not captivate my own understanding to any but God and his Church, nor my tongue or pen to any particular Schoolman or Controvertist. Now my meaning is, not hereby to imply that I condemn any of these Doctrines, but onely that I desire leave, being to deal with Protestants, to be silent, and take no notice of such questions, wherein they are not concerned, but are (whilst troubled with those disputes) so much the longer detained from entering into Catholique Communion.

6. Having made this profession of my resolution to offend none, and yet withall of being subject to none, but the Church, to which onely, and not any Faction in the Church, my desires and endeavours shall be to invite Protestants; and to which, if by Gods blessing they adjoyn themselves, they shall be equally welcome to me, to whatsoever party in it they shal range themselves: If hercafter any Catholique will not content himself with that satisfaction, which I have, and will, as far as reason and conscience will

will permit, give him : If he be unlearned , I must desire him to dispense with me for taking Rules from him how to manage *Controversies* : If he be learned, and especially if himselfe be imployed in the *Conversion of souls*, then I desire him to give me leave with all respect and humility to ask him, is there any such priviledge given to any *Rank of English Missioners*, as that souls may not be suffered to be converted , unlesse it be upon the grounds of *Suarez* , or *Scorus*, or *Becanus* , &c. ? Is it lawfull in *France* to propose the churches doctrine pure and unmixed with privat opinions, and is that unlawfull in *England*? Is the *Council of Trent* a suspected Rule, without such or such a *Doctours interpretation*? I have been informed that severall persons, and I have known some that have reaped good by so despiseable a Treatise as this; God , whose power is made perfect in weaknesse, giving his blessing to so imperfect , but well meaning work : Can any charitable *Catholique* envy this, or be sorry that *Protestants* should be delivered by any from their errours and Schisme, unlesse the *instrument of their conversion* devote himself to all your particular *distinctive Tenets*? Truly for my part, if, since my being a *Catholique*, I have entertained any particular *Doctrines*, though they should be never so contradictory to yours , yet since with all that difference , we remain both of us firmly united in the believe and profession of all *Doctrines truly Catholique*, I should willingly and cordially encourage any *Protestant* to believe you , and condemn me , upon condition that his esteem

steem of you, and prejudice against me, might be an inducement to him the sooner to entertaine a good *opinion* and *liking* of *Catholique Religion* it self. If in this Book there be mentioned any *opinions* in your *opinion* too large, yet doubtlesse you cannot but know, that they are publicly and uncontroulably asserted by unquestioned *Catholique Authors*: Or however the Quotations will now inform you so much, and direct you to their particular *Treatises*. And the principall of these Authors are *Salmeron*, *Bacon*, *Molina*, &c. learned Fathers of the *Society*; as likewise *Salmauticensis*, *Monfieur Veron*, *Estius*, &c. Out of such Authors as these I do quote many passages and opinions, accounted indeed generally of the largest allowance, but yet not condemned by any: On the contrary, their books have been in the highest manner approved. These opinions I quote, not as mine own, for I professe against espousing any in this Book; but as doctrines and interpretations, though not so generally embraced, yet universally uncondemned. Now shall these men passe untouched, who asserted, and published such opinions, and must I be traduced, as an unsound *Catholique*, for transcribing them, and for only saying that they said so.

7. Experience of what is past, obliges me to prevent misconstructions for the future: for which purpose this little that hath beene said, shall suffice. And now *dear Catholique Reader*, I once more addresse my selfe to thee, and to give thee assurance that
thou

thou maist freely and without suspicion read this Book, the *Authenticall Approbations* annexed to it will secure thee, and withall I protest unto thee, that in my heart I do find a great averfenesse from admitting any noveltyes in opinion, or any suspitious questionable dogmes: and to shew my self a true son of the *Catholique church*, I do here with an humble clear confidence pronounce, that I do submit, not only my self, but all my writings and words, yea my very thoughts (as far as thoughts can be judged by a humane Tribunal) to the judgement of the holy *Catholique Roman church*, of his Holinesse, the Head of the church, and of all whatsoever my Superiours therein; declaring, that if there be any thing in this or any other of my writings, which is contrary to piety, good manners, holy Scriptures, or Ecclesiasticall Traditions, -or to any verity whatsoever, I do heartily renounce and recall it: *NON FACTUM, NON DICTUM, NON COGITATUM ESTO.*

CHAP. III.

Misinterpretation of my book by Protestants, particularly by I. P. the Author of the Preface to my Lord Falklands Discourse of Infallibility.

An answer to the Preface.

Pro captu Lectoris habent sua fata libelli.

1. **B**OOKS have their fates, not from the real qualities, which are in themselves, but

but from the severall dispositions, imaginations, and present tempers of the *Readers*; the eys of some *Readers* do see in Books that which is invisible to others: yea what is directly contradictory to what others think they see: And from the same passages some receive a conviction of preconceived opinions, when as others become more hardened in such opinions. So certain it is, that all manner of effects and events are to be ascribed meerly to the *Providence of God*, who if he leave us to our selves, and do not so dispose of second causes after a supernaturall manner, that his divine Truths be advantageously represented to us, even the *Scripture* itself, and all the divine infallible *mysteries* of Faith will appear error, and folly, and a scandall unto us, *Light* will darken us, *Truth* will seduce us, and *happinesse* it self will be an occasion of our ruine. The experience that we see every day of this (me thinks) should make us even feel and acknowledge, that *Faith is the pure gift of God*, and by consequence that those, who rely upon the conduct of their own uncertain Reason, are almost certain to be misled by it.

2. When I wrote this Book, I did expect no other, but that it (proceeding from a very weak and imperfect judgment) should be obnoxious to contempt and censures of both *Catholikes* and others, from whom it could not conceal many imperfections that were in it, so that I was not much surpris'd to hear it severely judg'd. But I had little suspicion, that *Protestants* could extract from it arguments to confirm them in their errors: yet even this has happened. And
this

this (I confesse) pierces me to the heart; charity and compassion to souls (so in love with their errors, that the confutation of them makes them more in love with, and better perswaded of them) swallows up all the anger and resentment, that nature would fain raise in me, to see my *conceptions* so unjustly perverted, and urges me, for the good of their souls, and not for mine own credit, to let such *Chymicall* extractors of errors from truth see that their art ha's failed them.

3. I heare there have appeared severall books written by *Protestants*, in which the Authors have taken advantage from some misunderstood passages in my *EXOMOLOGESIS*. Onely one such book is come to my sight, or rather only a Preface to my *L. Falklands* discourse of *Infallibility*, written by a person unknown to me, but onely by these two letters *J. P.* and an extract out of another book, which I have not seen. By answering of which *Preface*, as far as it touches me, I conceive grounds will be laid, upon which any other *Objections* made by *Protestants* may find and answer, if the *Objectors* will please to make application.

4. It will not be needfull to transcribe the whole *Preface* at large here, but I shall set down very faithfully and candidly the substance of it in severall particulars in order, and adjoyn unto them as distinct and satisfactory an Answer, as I can at the present, considering the great disorders of *Paris*, where this is written, and my unprovidednesse of Papers and Books. And that being done (if I be permitted) I will take that boldnesse, which my most deare Lord, the Author

thor of the following Discourse of *Infallibility*, would (if he were living, I am sure) have given me, to shew the invalidity of it against *Catholike Doctrine*.

5. As for the Preface of *J. P.* in which he reflects upon the most deserved praises of that noble Lord, excellently represented in the precedent *Dedication*. I acknowledge my self [I cannot say his convert: for many years before him I was a witness of the merits, that might challenge them, but] one that does entirely agree with him in that point; And if my most *worthily lov'd and honoured Friend, M. Trip-let*, the *Author* of the *Dedication*, will onely give me leave to except out of the severall heads of his praises, this one, of having (as he thinks) efficaciously and meritoriously written against the *Catholike Church* (and woe is me for my *dearest Lords* sake, that this must needs be excepted) I would willingly subscribe my name under his: he knows I have enjoyed an equall happinesse with him, to be a witness of all those his admirable qualities. He knowes, that though with lesse deserts, yet with (perhaps) equall good fortune, I have had my share in that unparallel'd friendship of his; the memory of which is the pleasingest image that the world ha's left in my mind, since I made a resolution to quit the world. Indeed it is an image too pleasant to be look'd upon, considering my present condition and profession; were it not that it can never offer it self but accompanied with a most piercing compassion, that those stupendious excellencies and abilities were not crown'd with *Catholike Belief*; yea, which is most miserable,

ble, were employed against it. In one thing I must needs yeeld to *M. Triplet*, which is, that I cannot pretend to the ability to erect so beautifull a monument to the memory of that *honoured Lord*, nor with so delicate a touch draw his *picture*, as he ha's done in his *Dedication*, for which expression both of his gratitude and skill, I think my self obliged to pay him my most humble thanks: And I will take the permission with him to recommend to the imitation of my *Lord*, his now *only Sonne*, all those admirable qualities of his *deceased Father*, onely beseeching him, that he would not (and beseeching God, that, neither he nor any of his friends may) account among such qualities, the writing of such Discourses against *Catholike truth*, which occasioned the publishing of an Elogy of him equally very artificiall and very naturall.

6. Thus much of the *Preface* therefore being acknowledged to be unanswerable, the designe of all that follows is. 1. To shew that the doctrine of the churches *Infallibility* is of all others most generall and comprehensive, and which, if it could be demonstrated, would immediately decide all other controversies. 2. That therefore none can seriously think *Protestants* so unreasonable, but that if they were perswaded of the truth of this, they would presently submit, and leave all disputing. 3. But yet since it seems evident to them, that some *Decisions of the Church* are contradictory to the *Scriptures*, which *Catholiques* propound as infallibly true; Therefore it is necessary, that *Infallibility* ought to be demonstrated at least to

a higher degree of evidence then they have of the contradiction of the Churches Decisions to the infallible Rule of Gods Word. 4. That no such demonstration hath been made by Catholiques, the great Defenders of the Church of England have very excellently and fully demonstrated. 5. And this with such successe, that the very name of *Infallibility* begins to be burthensome even to the maintainers of it, in so much that one of their latest and ablest Profelytes, *Hugh Paulin de Cressy*, (as the author styles him) which is a title that the same *Serenus Cressy*, (for that is henceforth his name assumed in Religion) utterly renounces & is most certain the Author can never justifie against such a world of much more able Profelytes) hath acknowledged the same word *Infallibility* to be an unfortunate word, and too advantageous to Protestants, and therefore fit to be forgotten, and laid by. Whereupon the Author gives scope to a fit of triumphing at the strength of reason and power of truth, that a *Catholique* is forced to renounce so fundamentall a doctrine, which yet notwithstanding is not found in any Councell, &c. 6 Now lest it should be thought to be only the word (*Infallibility*) but not the notion of it intended by Catholiques, and understood by Protestants, that is deserted by Mr. Cressy, the Author sayes, that Protestants never impugned it by *Nominall Arguments*, producing a passage out of *Bellarmino* to justifie the acknowledged sense of that word. 7. Hereupon the Author imputes to Mr. Cressy unreasonableness in answering Arguments made against that which himself confesses cannot be maintained. 8. And yet greater unreasonableness in the manner of his answer, because deserting

ing *Infallibility*, he answers only for the authority of the Church, and so makes this *authority* answer for that *Infallibility*. From this last he draws three consequent absurdities (which shall be set down when their place comes to be answered)

9. Hereupon he professes that, having considered the inconsiderableness of *M. Cressy's* whole discourse, he changed his resolution to answer it, as judging it not to deserve an answer. 10. And lastly he concludes the invincibleness of my *L. Falklands discourse of Infallibility*.

7. This is the mind and whole importance of the *Preface*, which, whether rationally or no, shall be examined; but it is confess'd to be orderly enough, and therefore shall be endeavour'd to be answered according to its order, and the *Paragraphs* and divisions made by me, not himself.

CHAP. IV.

An Answer to the four first Paragraphs of the Preface.

1. **T**HAT which the Author of the *Preface* sayes in his first Paragraph (viz. *That the Doctrine of the churches Infallibility is of all other most generall and comprehensive, and which, if it could be demonstrated, would immediately decide all other controversies*) is so conformable to evident reason, that it cannot be denied. And that which reason requires of me to acknowledge in the first Paragraph, charity would invite me to grant universally in the second. [viz. *That if Protestants were perswaded of the truth of this, they would presently submit, and leave all disputing.*] Were it not that *I. P.* himself discourages me, I doubt not but both himself and many others, (if they

they were absolutely convinced of the *churches Infallibility*) would not wilfully detain the truth in *unrighteousness*, by continuing in an obstinate, and then an acknowledged disobedience to the church. But they behave themselves in the search of the truth, as if they were afraid to find it. They come with extreme prejudice and partiality to the examination of the controversy, and if they can find but any small advantage against any passage in *Catholike* writers, though the churches doctrine be not at all concerned in it, they presently give the cause decided according to their own minds and interests; which partiality of theirs seems much more intense, and withal heightened with far greater Passion, since the downfall of their Church, then ever it was before for indignation to see the extreme weakness of their cause, imbitters them much more in their disputes against *Catholikes*, and encreases their obstinacy against the authority of Gods church, as if they would be revenged against God for giving such an advantage to his Church. Proof of this (given by too many others) will appear in the whole contexture of this *Preface*, as I shall demonstrate.

2. Thirdly, *J. P.* says, *That since it seems evident to them, that some decisions of the Church are contradictory to the Word of God, which Catholiques propound as infallibly true; Therefore it is necessary that Infallibility ought to be demonstrated at least to a higher degree of evidence, then they have of the contradiction of the Churches decision to the infallible Rule of the Scriptures.* Truly this is not altogether unreasonable; therefore to give him satisfaction, I will fix a good while upon this point, though I shall be forced to say over somewhat said already.

There-

Therefore according to the grounds of the precedent Book, I will endeavor to clear the controversy of *Infallibility*, as it is there handled, from the mistakes of *J. P.* and to effect this more prosperously, I will peruse this supposition.

3. Let it be supposed, that the *Church of England* did pretend to an *Infallibility*, or if you will, to an *authority* of obliging all Christians under pain of Damnation to submit to her Decisions. This being supposed, and that I, desirous to enquire into the grounds of this pretension, should betake my selfe to a meeting of severall learned *Protestants*, and say to them, since it is so necessary that all Christians should receive information in Christian Doctrine from you, *Pray let me know where I shall find it.* This request would presently raise a murmur amongst them, and there is onely one answer in which they would all agree, which is this; That that only is to be accounted the doctrine of the *Church of England*, which has been determined by the authority of the *English Bishops*, ratified by the secular head of the Church, the *King*, yet with the advice of the *Parliament*, and embraced by all the children and Subjects of the *English Church*. But when they would descend more particularly to signify the speciall repositories of this Doctrine, there would be great variety of answers; For the most moderate of them would say confidently, it is all to be found comprised sufficiently in the little Catechisme made for Infants, others would add the *Common-Prayer book*, others the book of *Homilies*, others would yet thrust in the book of *Ordination*, others the *39. Articles* and *Canons*; others besides would have the *four first Generall Councils* not to be forgotten; and lastly, some

few of those, who are pure Protestants indeed, would say, the whole Canon Law, in as much as concerns doctrine especially, and as far as it is not revoked by *Acts of Parliament*: All this, with all that went before, is the entire Rule of *English-Catholique Doctrine*. And all these for their severall answers would produce English Fathers and Doctors, whose books have been received and approved without contradiction in the Church of England.

4. To save the blushing of an *English Protestant*, I would not suffer Mr. *Chillingworth*, nor my Lord *Falkland* to put in their votes; for they would have renounced all these, and protested, that neither the *Catechisme*, nor *Common-prayer-Book*, nor *Homilies*, &c. nor all these together, contain that doctrine of the Church of England, to which all are obliged to submit, but only the Bible, the Bible, and nothing but the Bible, and this not interpreted by any Bishop or Synod of Divines, but by every good mans reason, let him shift as he can: An answer, which if admitted, not only totally destroyes the spirituall Jurisdiction of the English Clergy, but all authority whatsoever, even of the civill Magistrate, in matters of Religion; yet to shew the great impartiality of *English Protestants* towards *Catholike Faith*, because they fancied, that by such a position *Catholiques* might receive some damage, they not only admitted this position of Mr. *Chillingworths*, and saw it approved by their *Doctor of the Chair*, but triumphed in it, as the great Master-piece of the wit of this Age; whereas if they had but half an eye open, they might have seen in it the inevitable ruine of their whole Fabrick, So that J. P. did not well consider what poor service he ha's done,

done, and what small refreshment he ha's given, or rather what a dishonorable *Epitaph* he ha's fix'd upon the monument of his deceased Church, by giving his Testimony of applause to this Treasure of my Lo. *Falklands*, as one of the great Defenders of the Doctrine of the English Church, which is more ruinous to it, then all the spitefull writings and plots of *Cartwright*, *Knox*, *Henderson*, or all the rabble of *Geneva* joyn'd with them. But to return.

5. A Supposition being made of the foresaid answer, and it being granted, that all these answers have been published, or without contradiction or censure admitted in the church of *England*, should not that man be very negligent of his souls good; that being to examine the truth of its doctrine, should trouble himself any further then with the little Catechism of half a sheet of paper, as plainly and as simply written as is possible, as if the children that are to learne it, had composed it; since all say, it is at least part of the Rule of the English Faith, and some, without censure of others, say it is all, what a while must the poore mans soul be held in suspense, if he were to stay till he had search'd into the *Common-prayer-Book*, *Homilies*, *Canons*, *Acts of Parliament*, *Proclamations of the King*, *Ancient Councils*, *Canon-Law*, &c. his soul perhaps might be disposed by death, God knows where, before he had examined the hundredth part of what was necessary.

6. Now to apply this to the present subject, it is agreed by all Catholiques, that the church is an infallible witness and guide, & Protestants profess, that if this could be made evidently appear, they would hold out in no controversie at all, for they would never dispute perpetually with them, whom

whom onely to hear, were to be satisfied; this therefore is to be made evident unto Protestants; yea, more evident then that any particular decisions of the Church do seem to them evidently contradictory to Scripture: This is the task of *Catholicks*, especially *Catholick Missionaries*. Now, though when it is said, *The Church is infallible*, This be commonly understood of all the whole Church in general; yet, when we say, *She is an infallible Guide*; it is most ordinarily understood of the Church, speaking by some authorised person or persons, representing the whole body.

7. About this Representative there is diversity of opinions among *Catholicks*: some say the Pope alone does sufficiently represent the Church, as a Guide infallible; Others, a Generall Councell, though without the Pope; Others, a Generall Councell convoked, presided in, and confirmed by the Pope; And lastly others (as learned *Fa: Bacon* acknowledges) add further this condition, that the decision of such a Councell be accepted and submitted to

Annal. fidei,
nu. 181. *Syste-*
ma fidei, ca. 22.
This was like-
wise the opi-
nion of *Gerson*.

by the whole Church: All that hold any of these opinions, are universally esteemed good *Catholiques*, and I would to God all Protestants had so much humility, as to subdue their own private Reason to the largest of them; and for *Catholiques*, this I may confidently say, That they, who without betraying the Truth, make the way to

the Church easiest and plainest, have most charity and Faith enough; the others may have more Faith, I would they had more Charity too. Truly, to my understanding there is some inhumanity in urging Protestants to more then Catholiques will be obliged to: or to think that to Protestants prepossessed with passion and partiality, that can be made evident, which is so far from being evident to some Catholiques, that they renounce it. Since all changes therefore proceed by degrees, in the name of God let it not be expected from Protestants, that they should with one leap mount to the utmost verge and extent of all Doctrines, held by Catholiques? That they should at one gulpe swallow both all Catholique Doctrines, and all Theologicall Dogmes. Be it granted therefore that it is true, that the Pope is infallible: I will beleieve it, as a Theological truth, but since neither the Church nor the Pope himself has told us so, I cannot, if I would, beleieve it, as a Catholick Doctrine: what therefore have I to do to dispute of it to Protestants, whom my duty is onely to perswade to the belief of the Churches Doctrine? What pitty is it that they must be delayed, and as it were kept out of the Church, till all objections that they can make, and be furnished even from Catholicks themselves to make against this position, be answered, or all advantages that they can advise against any Bulls or Decretals be cleared to their satisfaction.

8. Therefore I being ingaged to make good to I. P. That the Church (speaking by a Re-
pre-

presentative is an *infallible Guide*) would fain choose that *Representative*, which is qualified with all the conditions allowed by any uncensured Catholicks, to make it most easie and most acceptable to Protestants, which is a *general Council Confirmed, &c. by the Pope and accepted by the Church*. But yet I wil abstract from this last clause of *being accepted by the Church*, (though there is not any one point of controversy in debate between us and them, for which we have not all this authority) as being proved *ex superabundanti* in what I shall say hereafter.

9. That therefore which I undertake to make evident to I. P. is, *That the Church speaking by a general Council, confirmed by the Pope, is an infallible Guide*, (and that with greater evidence, then he can bring for any contradiction pretended betwixt any decision of such a Council, and the *Scripture*; yea, with more evidence then he can produce for the *Scripture* it self, which he owns for his Guide.) which truly to an impartial hearer is no difficult matter, even going upon his own grounds: For if I should ask I. P. *Why do you acknowledge the Scripture to be an infallible Rule, as far as it is a Rule?* He would answer me; *Because it is delivered unto us, as such, by an infallible Catholick Tradition*: for if he talks of any other proof, as a *private spirit*, or *natural reason*, it will be ridiculous; He may as well say he can judge and demonstrate it to be such by smelling with his nose: If I should further ask him, how it appears evident to him, that the *Scriptures* have

been delivered by an *infallible Catholick Tradition*? He could not deny, but that many *Hereticks* have denied many books of *Scripture*; yea, that there is not any one book in the *Old or New Testament*, but has been renounced by some *Hereticks* and their followers: yet because some *Councils* have decided, and *Fathers* witnessed, and the *Catholick Church* in all ages since have received them as such; therefore it is evident, that they have been delivered by the *Church* by *Catholick Tradition*. And this is most rational and convincing. Upon these grounds therefore I proceed; and ask any discreet indifferent man, Whether an authority that shall after this manner propose any doctrine, *This we have received from Christ and his Apostles, that such and such a doctrine proposed, is a divine infallible truth; and we command all Christians whatsoever, under the pain of anathema and eternal damnation, to beleve it for such*: whether I say, such an authority does not assume to itself the office of a *Guide*, and of an *infallible Guide*? Certainly, he that should speak in this stile, and yet have a guilt, or be in a possibility of seducing, were the most impious abhorred tyrant in the world. What an attentat, an usurpation upon Gods Scepter and Throne would this be, if God had not derived this authority upon the Church represented in a *Council*? What a cruelty to souls? What a blaspheming of the *Holy-Ghost*? Now that this hath been the stile of all *General Councils* is evident: and that *Councils* speaking in that stile, have been

been submitted to by the *Fathers* and accepted by the *Church* with all veneration, as the *Oracles of God*, is equally apparent : nay, I do not know that ever any *Heretick* (before these daies) did expressly contradict this in the *Thesis* ; though in *Hypothesis* they have renounced such particular *Councils* as themselves were *Anathematized* by. Therefore not onely all *Councils*, but every *Decision* of every *Council* to which an *Anathema* is annexed, decides this question, and proclaims to all the ends of the world this truth, *That the Church speaking in General approved Councils, is an infallible Guide to all Christians.* Against this not a passage or word in any *Father* can be produced, but infinite passages for it : Hence it is that the *Fathers* unanimously profess ; *That out of the Church there is no possible salvation*, because there is no *Guide* to *Heaven* but in the *Church*. If therefore it be a proof evident enough to I. P. of an universal infallible tradition of *Scripture*, that one or two not *General Councils*, did with some variety set down the number and names of the books, and that generally speaking, the *Fathers* have amongst them given attestation to them, some to some books, and some to others, few to all ; and that the *Church* in after ages hath universally accepted them, as such ; How short comes that tradition of this, concerning the infallible Guidance of the *Church*, that is virtually decided in all *Councils*, and every decision of all attested by all *Fathers*, not one in one passage contradicting or condemning that stile ; but unanimously

nimously in all ages since *Councils* were accepted by the Church, approved and submitted to: how opposite is this truth to the main design of his following discourse, which attempts to prove, that there is in the Church no infallible Guide at all? And how contradictory to that *Article of his Church*, concerning not onely the *fallibility*, but *actual erring of Councils*? And again, how conformable is this way of proceeding to the authority given upon Record, in Scripture by our blessed Saviour to his Church? I say to his Church; for the Fathers assembled in Council speak not thus in their own persons, nor as so many learned men, but in the person of the whole Church, which they represent, and do no more but subsume particulars under that *General Anathema*, pronounced by our blessed Saviour, when he said, *If he refuse to hear the Church, let him be unto thee, as a Heathen and a Publican.*

II. I conjure therefore I. P. and all his and my friends, that he and they would produce, or at least set before their own eyes those *Decisions of Councils*, which seem to them evidently false, because clearly contradictory to Scripture, and compare his evidence of a seeming contradiction, with this evidence, that it is impossible there should be such a contradiction; and if they do this with a serious mind, and desire to finde the truth, that they may embrace it, and with hearts lifted up to God, to free them from all respects of the world, and to enlighten their souls with the love of his truth, then
perhaps

perhaps they may see that, which as yet it seems is invisible to them; it is most certain, there is not one express *formal* text of Scripture contradictory to any *Catholick Doctrine*; this they confess themselves. And indeed, even abstracting from the promises made by Christ to his Church, it is morally impossible, that so many wise and vertuous men, should with the one hand give the Scripture, as *Gods word*; and with the other present Doctrines expressly and directly contradictory to it, and none be able to observe the contradiction, though their daily study was to meditate upon, and interpret the Scripture. Now whether any consequence from obscure texts can be more forcible, then that which I have named from the stile of *General Councils*, I leave not to their wits, but consciences to judge.

12. Matters therefore being impartially weighed, that triumphing *Epiphonema* of his, in the fourth and fifth Sections vanishes; in which himself with admiration exposeth to the admiration of others, those great conquering defenders of the doctrine of the (late) Church of England; that with such excellent conduct and valour, and such admirable success have combated and defeated this our Darling, *Infallibility*: he did ill, and even enviously to their glory, that he did not name those worthies; for my part, besides the noble Author of the following Discourse, (whom certainly he means for one) and by consequence Mr. *Chillingworth*, I cannot remember that ever I heard any great *Elogium* in this respect

given to any *English* writer : Yet it may be he might have an eye upon the last *Arch-bishop* of *Canterbury*, and his late enlarged *Dialogue* : which if he did, then I conjure I. P. that he would once more peruse the said *Arch-bishop's* *Discourse*, and single from it whatsoever is impertinent to the main essential *controversie*; that is, whatsoever touches particular debates of *Catholicks*, about the *Popes* *infallibility*, and the exceptions that may be found against certain *Councils*, as likewise about the several qualities and conditions required to an acknowledged *obliging Council* (all which things are nothing to the purpose.) And lastly, that laying aside all these unnecessary *velitations*, he would apply the *Arch-bishops* most efficacious arguments to an *Oecumenical confirmed Council* (especially if he will add the condition too of *being actually received* by the Church) and my life for his, he will see reason to acknowledge, that all that discourse is of no force at all against the Church, yea, that the *Archbishop* himself never intended it should. However the *Calvinists*, or fantastical private *Spiritists*, or exalters of humane reason, might deal against the universal authority of *Gods Church*: the *Prelates* of *England* were too wise to judge, that people would be so blinde, as to think any obedience could be due out of conscience to a *National Church*, begun and continued upon secular and indeed unlawful intrests, if that Church should build its authority upon a profession of renouncing all authority. And therefore, though they were very
earnest

earnest in the controversy about Ecclesiastical authority, when they were to write or proceed juridically against *Presbyterians* or *Seperatists*, yet they loved not to talk of it against the *Catholick Church*: yea, it was from the *Catholick Church* onely, that they borrowed their arguments against their *Schismaticks*; (As may in a good measure appear in the printed *Reasons* of the University of Oxford, against the *Covenant*, *negative Oath* and *Ordinances* concerning *Discipline* and *worship*, approved by general consent in a full *Convocation*, June 1. 1647. As also in a late Treatise of Dr. *Hammond*, intituled, a *Resolution to six Queries*, &c.) and it was under the shadow of their pretence to be still a member of the *Catholick Church*, and to have received their authority and succession from it, that they obliged good easie *Protestants* to continue their subjects; but this is but a guess, that I. P. in this passage reflected upon the late *Archbishop*, or any other *English Prelatical* writer.

13. Certain it is he must intend. My Lord Falkland, as one of the great Defenders of the Doctrine of the Church of England, since he speaks this in his Preface to his discourse of *Infallibility*, and with an evident design thereby to recommend both the author and his work. This being so, I. P. will give me leave to use his own words. O the strength of Reason rightly managed! O the power of Truth clearly declared! Yea, O the force of a guilty conscience! For what else but the irresistible power of truth, and evidence of reason,

and acknowledgment of guilt, could move him so pulickly to condemn his own *Church*, and to confess its usurpation impossible to be justified? behold! (O Protestants) how your *Church* is defended: here is a discourse that undertakes to demonstrate, (and if you will beleeve, your brother I. P. has admirably, and unanswerably performed it) that upon earth there neither is, nor ever was any *Guide*, that could oblige any other to follow his direction; and that every mans conscience is to be guided by his own single natural reason, chusing that faith, which is most agreeable to nature, and holding it only so long as nature likes it, and then changing it for another: In fine, a *Discourse* that gives you leave, yea, almost invites you, to return to the *Religion of the old Philosophers, those Epoptes and Priests of nature*. If there be any force in this your *Defenders* discourse, what becomes of your *Articles and Canons*, your *Synods and Convocations*, your *Infallible Acts of Parliament*, and *Proclamations*? It is evident he might as well, yea, more reasonably, have said, that the *Council of Trent* is a great *Defender of the Church of England*, for that indeed justifies Ecclesiastical authority; whereas this discourse directly, and purposefully, and universally destroys it: But the meaning, or that which should be the meaning of I. P. is this, That the *Authority of the Church of England* is impossible to be maintained: for if (as the *Catholick Church* avows) there be in the *Church* by *Christ's* appointment any *Authority Ecclesiastical* obliging,

liging in conscience; it is certain it is not inherent in the Church of *England*, that began but yesterday (and is not now at all) and when it began, it began by the renouncing of all visible authority. Again, if as this discourse pretends, there be no obliging authority (that is, no infallible one; for surely none can be obliged to an authority, that confesses it self questionable) then both the *Catholick Church* and the *Church of England* are meer names, and verbal sounds, that signifie nothing. This is so evident, that it is pitty to insist longer upon the persecuting of good I. P. that here publishes his conviction and confession, and must either tear out this Preface before such a discourse, or abjure his *Church of England*, if ever it appear again.

14. By what hath been said it is apparent, that the doctrine of the *Infallibility of the Church*, speaking by a *lawful Oecumenical Council*, is delivered by as full a *Tradition*, as it is possible for a doctrine to be delivered. And therefore *Protestants* are inexcusable and *ἀνυπερβλητοί*, since, receiving such special *Books of Scripture* upon no other grounds, but *Tradition*, they yet renounce the *Churches authority*, which is more universally and authoritatively delivered and confirmed. The same Truth is unanswerably grounded upon what hath formerly been proved in this Book, viz. That it is impossible, that that which any one age agrees in, as *Tradition*, should not be so, because that would argue, that some former whole Age hath agreed to deceive their posterity.

Ob. 15. But

Ob. 15. But perhaps I. P. or his friends will say, That though what hath been asserted may be effectual to demonstrate the *Infallible Authority of the universal Church*, yet not so to demonstrate, that the *Roman* is that *Infallible Catholick Church*, since the *Greeks* may put in their plea, at least to be a very considerable part. That they are not unwilling to submit to the *Universal Church*, though she should condemn them : For though the importunate restless malice of some *Calvinistical spirits* among them hath procured some uncivil, and indeed unchristian Clauses to be put into the *English Articles*, derogating from the *Authority of General Councils* ; yet the true *English Protestant* hath alwaies been ready to protest submission to the *Universal Church*. But they are not satisfied, that they owe that submission to the *Roman* ; and if not to the *Roman*, they know not to what Church.

Sol. 16. To say something for the clearing this difficulty, I shall desire them to consider, 1. That whilst the *Eastern and Western Churches* were joyned in one *External communion*, it is apparent that that *Body* was the *Catholick Church*, to which the Promises of *Christ* were made, and to which *Protestants* themselves would not have refused submission. 2. That a breach hapning between these Churches, is not mortal to the whole *Body*, but onely to that *Member* that did unlawfully separate. 3. By consequence, that both the *Title* and real *Authority of the Catholick Church* remains in the innocent *Part*, that is, either in the *Roman or Eastern Church*. 4. That whethersoever
of

of these two be the *Catholick Church*, *English Protestants* are *Schismatics*, since they are divided from both, and the pretended grounds of their *Divisions* are *Doctrines* received by them both. 5. That in case *English Protestants* would now take into debate, to whether of these two parties they should re-adjoyn themselves, by that means to become *Catholicks* again, they must be forced to quit both a greater number of their *Topical Doctrines*, and more *fundamental* ones, to fit themselves to an union with the *Eastern*, then with the *Roman Church*. 6. That if they will needs out of *Passion* prefer the *Eastern*, their *Passion* will be evident, since that whenever either remorse of conscience, or the approaches of death made them see their unsafe condition, thousands of them have fled to the *Roman Church* for shelter, but never any to the *Græcian*, or any other, but the *Roman*. 7. That as long as they are out of the *Roman Church*, they are in a headless trunk, divided from the successor of *St. Peter*, whom *St. Cyprian*, *St. Hierome*, *Optatus*, &c. acknowledged to be the foundation of *Unity*, *Order*, &c.

Ob. 17. Now if among *Protestants*, any out of a perverse condescendence shal grant that the grounds alledged for the separation of the *Eastern & Western Churches*, are not in themselves of such main importance, as to hinder them from being really one *Catholick Church*: And therefore that before the present controversies can be decided, a general Assembly of them all must be expected.

Sol. 18. to this they must give me leave to say. 1. That they make the Promises of *Christ*.

Christ to be casual, temporary and obnoxious to critical daies and seasons, if they think, that the changes of Kingdoms, or that the humors of an earthly Tyrant can either evacuate or suspend the force of those promises by which our Lord hath obliged himself to provide, that the Gates of Hell, that is, heresies, shall not prevail against his Church; The effect of which promise, in the opinion of such Objectors must be delayed, till the Grand Signior will allow the Grecian Bishops to meet with the Western, to consult of, and procure the peace and union of Christendom. 2. In case they should be permitted to meet, Protestants may without the spirit of prophesie foretel their own most solemn condemnation: For since both the Eastern and Western Churches do already agree in most doctrines renounced by Protestants. [viz. Transubstantiation, Adoration of the blessed Sacrament, Prayer for the Dead, and by consequence a Purgatory (in which souls are capable of refreshment by such Prayers) Veneration of Images, Relicks, &c. Invocation of Saints, Indulgences, Merit of good works, &c.] In which Doctrines they do agree as acknowledging them to be Traditionary: It is impossible they should ever be perswaded to revoke any of them, being met in an Assembly, unless they will renounce all order and manner of proceeding in former General Councils; which is not according to the Method of Protestants. Vix. Endlessly to dispute every controverted Point by Texts of Scripture, but to judge of the Truth of Points, and the sense of Scrip-
ture.

ture by Tradition? In such Assemblies therefore Bishops will ask one another, Have your Fathers delivered to you, that Bread, after consecration, becomes the Body of Christ? That this body in the Sacrament is to be adored? That we ought to pray for Souls departed in the Faith of Christ, &c? If so, *Servetur quod traditum est*. Now it being apparent, that at the present all agree, that such Doctrines both in the East and West have been delivered by Tradition; and that their meeting together in a Council will not help to make a contrary Tradition possible: It will follow, that whether divided or united, whether alone, or in Assembly, they are, and ever will be at least so far united, as to joyn in the condemnation of Protestants.

CHAP.

CHAP. V.

An Answer to the Remainder of the Preface.

THE rest of the Preface of I. P. touches my self onely, and pretends to shew what success the writings of those great Defenders of the Church of England have had against me in particular, forcing me to confess, That *Infallibility* is an unfortunate word: That Mr. Chillingworth hath combated it with too great success; so that I would wish the word were forgotten, or at least laid by, &c. Now since the Church is not at all concern'd in this, but my self onely, who am charged with writing an incongruous impertinent Book, a Book that deserves no answer, but answers it self, since it maintains that which its Adversary did not combat, &c. Truly, were it not for I. P. and his friends sake more than mine own, I would not answer for my self: But since I perceive, that the word *Infallibility* is as unfortunate a word to them as it was to me, I will endeavour to take order that it shall be so no more.

2. First therefore I say with Mr. Veron, that the word *Infallibility* has been found out by the Schools, that love to find out as short waies to express their notions, as possibly can be. And the world finds very great convenience by it: Therefore with reference to the Church, Schoolmen, and from them Controversialists, (desirous to express the great veracity of the Church, considered as a Judge, or witness of Divine Truths, deposed by God with her, and withal the utmost obligation, that all Christians have to beleieve truths so determined and witnessed by her) found out this single word *Infallibility*, to express both these by.

by: But yet the Church her self hath not as yet assumed or borrowed this word in any of her *Decisions* from the Schools: and therefore being none of the *Churches word*, we are not oblig'd to make her to speak it: and the truth is, though it comprehends al that they intend by it; yet it is no *adequate measure* of those conceptions, because *Infallibility* may comprehend a great deal more; for truth and our obligation to beleve it, is yet in a higher degree in *Scripture*, then in the *Decisions* of the *Church*, as *Bellarmino* acknowledges; For the *Scripture* in all points, both of *Doctrine* and *Story*, and all circumstances is infallibly true: not so the *Decisions* of the *Church*, in which the simple conclusion decided, is onely accounted infallibly true; not so the principles upon which it depends, or reasons by which it is proved, and much less are orders made by *Councils*, which depend upon *information*; yet notwithstanding we cannot finde a more *energetical word* to express the unquestionable, and unappealable authority of the *Church*, then *Infallibility*. We may proceed further, and say, that *Divine truths*, revealed internally after a *supernatural manner* to the *Prophets, Apostles, &c.* and by *intellectual images*, are yet more infallible, then the same truths revealed by words; becaus words being but the *Images of Images*, are further removed from that *prime Exemplar of truth*, which is God; and besides are in themselves unavoidably ambiguous, and so do not convey truth so *infallibly*, as *Internal illustrations*, yet what can we say more of these,

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then that they are *Infallible*? Lastly, there is no *Image* so perfect, but in as much as it is an *Image*, it comes short of the *Exemplar*, which is truth it self, that is *God*; and by consequence differs from it: yet the supremest title that we can give to *God* himself, in this regard, is *Infallibility*.

But to instance more familiar examples of the several degrees of *Infallibility*, I am *infallibly* assured, that I cannot repeat all the words I have spoken this last year; and yet I am more *infallibly* assured, that I cannot say over again, all I have spoken in my whole life. I am *infallibly* assured, that if I threw a thousand dice, they will not be all fixes; and yet I am more *infallibly* assured, that the same cast upon so many dice cannot be a thousand times successively repeated. Of all these impossibilities I have several degrees of assurance, and every degree in a certain sense *infallible*, but in a severe acceptation of that word, the very highest is not rigorously *infallible*, because none of the cases alledged are absolutely impossible; if we speak of the highest degree of impossibility; for such imply a flat contradiction, as that a part should be equal to its whole, or any thing be and not be at once, a kinde of certainty that is appliable even to very few Demonstrations: we are not so sure that the light of the Moon is borrowed from the Sun, or her Eclips by the interposition of the Earth, yet these are reckoned amongst demonstrations in Astronomy, and no man in his wits ever doubted of either. Methinks,

if

if God have furnisht his divine and supernatural truth, with evidence equal to this, that the Sun will shine to morrow, or that there will be a spring and harvest next year, we are infinitely obliged to bless his providence, and justly condemned, if we refuse to beleieve the least of such truths, as shewing less affection to save our souls, then the dull Plowmen to sow their corn, who certainly, have far less evidence for their harvest, then *Catholicks* for their faith, they insist not peevishly upon every caprichious objection, nor exact an infallible security of a plentiful reaping next Summer, but notwithstanding all difficulties and contingencies proceed chearfully in their painful husbandry; and here I shall beg leave to ask the Reader this serious question, supposing (not granting) that the greatest assurance the Church can give, (abstracting from the promises of Christ) be of no higher *infallibility*, then the lowest degree we have mentioned: would you venture your soul, that a thousand dice, being thrown out of a box would come forth all fixes? Do you not see by this argument, that it is a thousand to one the *Catholick* is in the right, and consequently a thousand to one the *Protestant* is in the wrong, and this will necessarily follow; for in Religion we cannot stand by and look on, but we must absolutely engage on one side, and therefore it is a desperate shift of such *Protestants*, as think, that because they see not a clear demonstration of the *Churches Infallibility* in the severest importance of that word, they
may

may therefore safely continue in their schism, unless they be hardy enough to venture their souls in a way, where it is at least a thousand to one they lose them. So that, though humane wit should by captious objections seem to trouble the clearness of the *Infallibility* of the *Catholick Church* (which is in it self really impossible to be endangered) yet are the motives of adherence to that Communion, so highly credible (even in a rational & natural consideration) that it were an absolute madness, to prefer any other separated Church or Congregation, which cannot pretend to the least credibility to support it.

3. These things being thus premis'd, since there are so many degrees of truth, or veracity and *Infallibility*, and yet the same word *Infallibility* applied to them all, it may be very reasonable, that great *Caution* should be used in the application of it, that is, that it should be expressed in what sense and degree the word is taken before it be urged or disputed upon. So that if it be advanced to a more sublime degree then the matter requires, no wonder if there be misunderstanding between Disputants, and not only a prolonging of *Disputations*, but also an impossibility of ending them: Now whether it is the fault of *Catholick Controvertists* for want of explication and clearing of the sense of this word *Infallibility*, that hath given an advantage to *Protestants*, I examine not; but sure I am *Protestants* have taken advantage from the ambiguousness of this word *Infallibility*, to embroile the controversie of the Churches
autho-

authority, and to spin it out endlessly: inso-
much, as there is not one *Author* of them I
ever met with, that (treating of this contro-
versy) disputes to the point, or so much as
aimes to combat against the *Churches Autho-
rity*, but against an image of *Infallibility*, crea-
red onely by their own fancies.

4. For proof of this, (to omit the ordi-
nary *Polemical writings* of *Protestants*, who
wast paper and time onely in combating par-
ticular unnecessary points controverted by
Catholicks themselves) I shall desire any inge-
nuous *Protestant* to examine the proceedings
of Mr. *Chillingworth*, and even my noble Lord
too, in this little Treatise, and he wil acknow-
ledge what I say to be true; yet certainly
no English writers ever professed to come
closer to the point, then they.

5. First for Mr. *Chillingworth*, what a brandishing
and flourishing doth he keep with his pen, and what
a great proportion of his book is spent in Discourses,
by which he would pretend to enervate the *Churches*
Infallibility, which do not so much as approach to-
wards it? For suppose a *Pope* were *Simoniacally* ele-
cted, or a *Bishop* unlawfully consecrated, or a
Priest not baptized, or that any of these had a per-
verse intention in administering the *Sacraments*, would
the *Church* for all this fail in being an *Infallible Guide*?
or would all *Christians* be turned out of their way to
salvation? Did not, or might not he easily have been
informed, that excepting in *Infants*, even *Baptism* it
self, and much less any other *Sacrament* unlawfully
and invalidly administred, do not to such a degree
prejudice the persons, but that the *Votum Baptismi*
will suffice them? And *Simony* does not wipe out the
Character, though the *Church* in detestation of that
crime does invalidate the *Popes* acts, and destine him,
when the crime is proved, to a *Deposition*.

And

And as for my Lord Falkland, upon what a mistaken notion of *Infallibility* he proceeds in this discourse, let the 27th. and 28th. Paragraphs of that Treatise (according to a more exact impression, 1646) witness, where enveighing against *Catholicks* for putting *Hereticks* to death; and preventing a Recrimination, for Calvin's burning of *Servetus*. And the Church of England executing *Catholick Priests*: He concludes that passage with these words. *The Church of England, confessing she may erre, is not so chargeable with any fault, as those which pretend they cannot, and so will be sure never to mend it: And besides, I will be bound to defend no more then I have undertaken; which is to give reason, why the Church of Rome is not Infallible.* Whereby his Lordship shews clearly, that in his opinion, an argument from any, supposed, erroneous opinion, or faulty practice in the Church, was offorce to disprove the *Churches Infallibility*, although such an errour or ill practice was never authorised by any decision of a General Council, nor universally spread through the whole Church, as this example, mentioned by him, apparently never was.

6. It was from the like disapprehension that my self formerly had of the notion of *Infallibility*, and misapplication of it to points controverted by *Catholicks*, in which the Church it self is entirely untrouch'd, that I conceived Mr. *Chillingworth's* book unanswerable, and by consequence was so long kept at a distance, and disheartned from so much as taking into debate, whether the

Catholick Church was to be considered by me, when I was in quest of a new one; had I not reason then to say, that the word *Infallibility* was (not as I. P. quotes me simply, an unfortunate word, but) to me an unfortunate word: not for any fault that was in the word itself, but for my misinformation and mistake of the true sense and importance of the word? and was it a betraying of the cause or a confession of guilt, when I said, that Mr. *Chillingworth* had combatted against that word with too great success? Success, I mean, not against the *Church*, but against his own soul, and the souls of his fellow-*English-Protestants*, (if I may lawfully call them his fellows) who conspiring with him in the mistake of the word, were, and are, God knows, with him frighted from the *Church*, which is placed out of the reach of all the shot and noise that he makes against it. It was therefore not without cause that I wished that the word might be forgotten, or at least laid by, that is, as long as *Protestants* do, and will persist in a wilful mistaking of its sense and notion. And that this was my meaning, and no thought of finding fault with the word *Infallibility* it self, which I acknowledged to be as fit a word to express the *Authority of the Church* by, as could be found in one single term, does evidently appear in many passages of my book: and therefore, notwithstanding that wish of mine, and seeming advice to others; yet I myself unawares in all this discourse till I came to this point, made use of the same word, but it was with a resolution

solution to say, what I have now said, to prevent any more mistaking of it. I. P. therefore, if he well consider it, will finde little ground to please himself with those other words of mine, *That Protestants have indeed very much to say for themselves, when they are press'd unnecessarily with it*; and therefore I desired that they might never be invited to combat the Church under that Notion. It was pure pitty to them that I said thus, and not the least apprehension for *Catholicks*. They have indeed much to say for themselves, when they are press'd unnecessarily with it, and the occasions of their mistaking it not taken away; for they will run into endless disputes, and such disputes, as *Catholicks* will furnish them with armes to defend themselves; whereas, if they be urg'd to produce what they have to say for themselves, when the Authority of the Church, speaking in a lawful Oecumenical Council is objected to them, they are dumb and ashamed to name the new, and quickly decrepitate Church of England, and its Authority, which vanishes at the very sight of the Authority of the Universal Church; yea, and as silent will they be, when they are invited to combat the Authority of the Church, under the notion of *Infallibility*, so that that notion be first clear'd, and warning given them to abstain from misapplying it to questions, in which onely particular *Catholicks*, and not the Church it self is concerned: but indeed, I should not have said, *They have much to say for themselves*, for, alas, it is miserably against themselves, in the highest

highest degree, when they either unfortunately, or wilfully shroude themselves under ambiguities of words, or when they change the state of that question, which should end all questions, either devising or catching at all advantages to keep them out of Gods Church.

7. Upon these considerations, if I said, that *Infallibility* was (to me) an unfortunate word, had not I reason to say so, since it endangered my loss, and caused my delay of attaining to the fundamental happiness of this and the next world, which is to become a member of the Church of Christ? This might have been spoken without any prejudice or disparagement to the word it self: as it may be truly said, that *Homousion* (the Churches own word) was an unfortunate word to the *Arians*, as likewise that *Theotokos* was an unfortunate word to the *Nestorians*, since they would not accept heaven, unless they might have it without being oblig'd to receive these words. Therefore I. P. must pardon me, and give me leave to say more, that is, that *Infallibility* was an unfortunate word, not to me onely, but to Mr. *Chillingworth* likewise, and to my lord *Falkland*, and to I. P. himself, and indeed to all *Protestants*, since they will needs, to their own great disadvantage, make advantage of it, to embroil *Controversies*, to multiply objections, and to exclude themselves from the Church: and this they do, because they will neither use nor accept of any other word; And this word which is in it self, and confined to the

present acception, very expressive and proper) they will needs understand in a far more sublime and comprehensive *Notion*, then *Catholicks* intend, thinking, that if they could shew that any particular personal opinions of *Catholicks*, or any practise in the *Church* did swerve from that rectitude, which they imagine to be imported by that word that they had reason to renounce the *Churches* *Infallibility* and authority, though (by being in the *Church*) they would have no obligation to joyn in such opinions or practises. What *Protestant* would have the confidence to say, that it doth not belong to the *Church* to be the interpreter of *Scripture*, or that acknowledged lawful *General Councils* are not obliging under the penalty of manifest *Schism*, that is, damnation? And again, on the other side, what one *Protestant* is there, who will not protest against the *Infallibility* of the *Church*: and yet this *Infallibility* in the meaning of the *Church*, neither does nor must comprehend more then is imported by the other expressions? Is it not apparent therefore, Since no such word as *Infallibility* is to be found in any *Council*, and since the *Church* did never enlarge her authority to so vast a wideness, as *Protestants* will needs hitherto collect from the word *Infallibility*; but rather that she does deliver the victory into our hands, when we urge her *Decisions*, that any *Catholick*, that had any charity in disputing with *Protestants*, would either wholly abstain from the word itself, or since it is become so common, and with all so convenient (for no other

other single word can be imagined so proper) would, in using of it confine it to its necessary acception in the present matter, and so prevent *Protestants*, that they should not, if they would, make use of it to their most disadvantageous advantage; And this latter expedient I have in this review made use of, keeping the word *Infallibility* (in it self good and innocent;) yet withal using caution, that it should not be mistaken.

8. What is now become of your exclamations; my good unknown friend, I. P. how impertinent are they, and how harshly and inharmoniously do they sound? O the strength of reason rightly managed by the Great Defenders of the English Church! O the power of truth clearly declared! That it should force an eminent member of the Church of Rome (alas; eminent in nothing but in miserable imperfections) to retract so necessary, so fundamental a doctrine, to desert all their Schools, and contradict all their controvertists? For is it not apparent, even from the first impression of my Book, that it was so far from being true, that the strength of reason rightly managed by you, or the power of truth clearly declared by you, compelled me to use such expressions; that on the contrary, it was your manifest unreasonableness, and your wilful mistake of *Truth*, that forced me out of compassion and charity to you [not to retract any doctrine of the Church, nor to desert any community in it, but] to temper what the Church and the Schooles, and

Controvertists, likewise say, to your too much depraved palats.

Having been so large hitherto, I may the better dispenſe with my ſelf to be brief in what follows. Therefore, whereas in the fixth Paragraph I. P. ſays, That it is not the name or word (*Infallibility*) that is deſerted by Mr. Creſſy, but the whole importance and ſum of it; ſince he does not except againſt the word, but to receive it in the ſenſe of Cardinal Bellarmine; that is, *Infallibilis eſt qui nullo caſu errare poteſt*, &c. To this I muſt needs ſay, that truly I. P. is miſtaken; for it is onely the word *Infallibility* that is in controverſie, and that proteſtants (I do now except Mr. Chillingworth, &c. who are far from being truly *Engliſh Proteſtants*) do make a meer nominal controverſie of this great fundamental one: for no argument that ever I ſaw, is ſo much as intended by them to diſprove this truth, That it belongs to the Church to be the interpreter of Scripture, and not to any private ſpirit, or natural reaſon, or this, That the Decisions of the Catholick Church in lawful approved General Councils are not obliging under pain of Anathema, incurring of ſchiſm, and by conſequence damnation: and it is this, I ſay principally this, that the Church underſtands by the notion of *Infallibility*: Therefore it is in your own ſenſe onely, and not Bellarmine's, that you will underſtand thoſe words of his, *Infallibilis eſt qui nullo caſu errare poteſt*: for Bellarmine himſelf, as I have ſhewed in my book, acknowledges a General Council to be *infallible*, yet not *Infallible*, as the

the Scripture, that is, *Quod in nullo casu errare potest*, for the Scripture is *Infallible*, not onely in *Essential Doctrines*, but even in all *circumstantial, historical passages, phrases and words*: whereas *Councils* are onely *Infallible* in the substance of their Decisions, the which Decisions, as *Salmanticensis* saith, are likewise to be extended no further, then the latitude of the *Heresies*, which they intend to condemn: but as for other passages in Decrees or decisions, as the grounds, principles, and reasons, from which a Council deduces its *conclusive Decisions*, &c. In those it may be deceived, and much more in orders and reformati^ons, which depend upon prudence or information. It is therefore a very great apparent mistake, when you say, that Mr. *Cressy* retracts (either the word *Infallibility* it self, which he often makes use of, or or much less) the full importance and sense of that word, unless you will mean, that he will not use it in your full importance and sense; for that he acknowledges he will not; he is too charitable to you, to justify or encourage you in your mistakes. As for Mr. *Chillingworth*, my lord *Falkland*, and if there be any other that proceed upon their grounds, whom you ought to have called, not the *Great Defenders*, but the *great Destroyers of the Church of England*) though they do indeed mistake the word *Infallibility*, extending it to too comprehensive a sense, yet, that does not hinder them in their way, for by making every ones personal reason to be judge and interpreters of *Scripture*, they

do thereby destroy all obliging authority, whether fallible or infallible.

10. In the seventh Paragraph the Author, I. P. very rationally, that is, very consequently to his most irrational mistaking me. First imputes unreasonableness to me, in making any answer to the arguments, made against that which he confesses himself cannot be maintained. Hereto, I answer, That 1. Since it was Mr. *Chillingworth's* book, and not any Prelatical Protestants argument against the *Catholick Churches* authority, that perplexed and entangled me. And 2. since I knew that Mr. *Chillingworth* beleev'd his arguments unanswerable, not onely by his Adversary, and such as proceeded upon his *Adversarie's* special grounds, but by any *Catholick* upon what grounds soever; and that the onely grounds upon which *Catholick* authority could be destroyed, were not such as my Lord of *Canterbury*, &c. proceeded on. viz. To set up a little authority, and seemingly to contradict an universal one; but onely such as Mr. *Chillingworth* used, viz. To disoblige every Christian from all authority whatsoever, as obliging the conscience to the beleiving of any thing, and making private reason the judge: where was this unreasonableness of mine, when I attempted to shew the world how I came to be undeceived, and upon what grounds I ceased to think, what before not I onely, but very many Protestants besides my self, thought; namely, that Mr. *Chillingworth's* book did wholly destroy, not only his mistaken *Infallibility*, but the true real

Infallibility or Authority of the Church. I am most assured, if the reasons given by me against *M. Chillingworth* be indeed concluding, and my answers to his objections satisfactory, that if *Mr. Chillingworth* had been alive to read my book, and had thought so too, he would not have made that poor shift that *I. P.* hath done, and have said that *Mr. Cressy* did unreasonably to impugn him.

11. In the next place forasmuch as concerns the manner of my Answer, which *I. P.* in the eighth Paragraph, says is yet more unreasonable, In that *I*, deserting the *Infallibility*, answer onely to the authority of the Church, so making this authority answer for that *Infallibility*. I answer, that it was onely a mistaken notion, that both *I* and *Mr. Chillingworth*, and all Protestants have of the word *Infallibility*, that *I* deserted, and desire *I. P.* likewise to desert with me, but as for the true *Infallibility*, which is in effect al one with the Authority of the Church, it could never enter into my thoughts to desert it, and it proving to be the very same thing with the Authority of the Church, obliging under damnation, it is very reasonable, that this Authority should answer for that *Infallibility*, and that *Infallibility* for this Authority.

12. As to the three Absurdities in the opinion of *I. P.* following from the unreasonableness of my answer; of which the 1. is, That after all I have said to *Mr. Chillingworth's* arguments, I must still acknowledge them unanswerable, as they were intended by him that made them. 2. That my Answer must be to

no purpose, because I pretend to answer his arguments as against the Authority of the Church, simply considered, without Relation to such an Infallibility, which were never made against an Authority so qualified. And 3. That if I intend to refute all opposition made to the Infallibility of the Church, by an assertion of its bare authority, then must I assert that authority which is fallible, to be as great and as convincing, as that which is Infallible, &c.

Here I answer, that there is no need of any further answer, for that which is already said, demonstrates all these consequences to be meer mistakes, grounded upon mistakes. Yet, because for good I. P. sake, I am content to take the pains to say more then absolute necessity requires; therefore that which is already said, being presupposed; to the first pretended Absurdity, I answer. 1. That Mr. Chillingworth did esteem both the Rhetorick and Logick of his Book prevalent, not onely against Dr. Potters single Adversary and his grounds, but against the very foundations of all Catholick Authority; insomuch, as he challenges all Catholicks whatsoever, protesting, that if they be able to answer, but a very few leaves of his Book, he will submit and go to Mass presently. And 2. The truth is, if his positive grounds of *The Bible*, and nothing but the *Bible*, interpreted casually by private reason, be the onely Rule, not Infallibility onely, but all Authority is destroyed: Therefore his intention was, that his arguments should have heir force, not onely against that notion, which

which he thought his *Adversary* had of *Infallibility*, but against the thing it self, whether you will call it *Authority* or *Infallibility*. And by consequence, 3. I have no obligation to think still (for it never concerned me to think) his arguments to be unanswerable, as they were intended by himself.

13. To the second pretended *Absurdity*, I further answer, that it is true, Mr. *Chillingworth* very often mistakes, even his *Adversary* in his acception of the word *Infallibility*: And this I said in general in the Book, and much more that he mistakes in his application of this mistaken notion to the *Churches Authority*, or *qualified Infallibility*. But though I said this in general; you will finde, that when I come to a particular answer of passages and grounds quoted out of him, they are such as concern the positive fundamental grounds of his whole book, and destroy not onely all *Infallibility*, but all *Authority*, yea, the very being of a Church, whether *Catholick* or *Schismatick*. And where I answer particular objections against the Church, I have no recourse to his mistake of *Infallibility*; Therefore my answer is to some purpose, though many of his objections be to none, as to *Catholicks* in general.

14. To the third supposed *Absurdity*, I answer, that I had rather think I. P. did read my Book negligently, then that he would censure it maliciously, and against his conscience, if he did read it with care. For it is evident through my whole book, that my own thoughts were, & I have clearly signified

those thoughts to have been, that *Infallibility* and *Authority* are in effect all one, as applyed to the Church: For to say that the Church has authority in a *General Council* to propose *Doctrines of Faith*, and to oblige all *Christians* under penalty of damnation to receive, and beleve the said *Doctrines*, and withal to say that she is fallible, and may deceive and propose falsities for truths, and so propose them, as that there can be no appeal from her, would be the extremity of injustice, and the exalting of a Tyranny more grievous then *Sicily* ever felt, a Tyranny upon Souls. I wonder therefore what art it was that I. P. used, when he extracted out of my book, that because of the ill use that Mr. *Chillingworth*, &c. made of the Scholastical word *Infallibility*, exalting it to the supremest degree that the word could import, that is, to a degree not at all pretended to by the Church, no nor scarce by the *Scripture* it self, and therefore I declared my willingness, not to serve my self of that word; which was none of the Churches own, and desired others also, either to abstain from it; or at least to adjoyn such necessary qualifications to it, as were allowed by the Church, to the end, that Protestants might see, what it is that they combat, and ought to submit to. viz. The just and lawful Authority of the Church, in interpreting of *Scriptures* *Authoritatively*, and proposing of *Doctrines* with absolute obligation of beleiving: I wonder, I say, by what new art he extracted this consequence, that I must assert, that that Authority is as great, and

con-

convincing, which is fallible, as that which is Infallible. Did I ever deny, or give the least ground of suspicion, that it was in my heart to deny, the Authority of the Church to be Infallible in Decisions propounded by her, as tradidionary? Is it to say the Church is fallible, or a Guide that may lead a soul out of the way, or a Judge capable of mistaking, because there may be spread in some places of the Church some Opinions (no Decisions) or some practises, which Protestants may account unwarrantable? No, no, it is meer guilt in I. P. that made him draw such an inference; he is loath to see the truth appearing out of clouds. I may more truly call the word (Infallibility) the Darling of Protestants, then, as he does, of Catholicks, a Darling to them, because they can (under the ambiguousness of it) shelter themselves from truth, obedience, and salvation.

15. Now, whereas I. P. in his ninth Paragraph professes, that, having considered the inconsiderableness of Mr. Cressly's answers, and indeed whole discourse, he changed his resolution to answer it, as judging it not to deserve an answer: I have nothing to say but this, that truly I neither did, nor can commend the Book to him, as a writing considerable, or that might deserve his labour to confute it; but yet if I thought there were no other imperfections to make it inconsiderable, besides those that he hath taken notice of in his Preface, I fear I should be tempted to think well of it. However, this I can say confidently,

dently, that notwithstanding any objections as yet made by him against it, he may, if he please, resume his resolution to answer it, without apprehending any guilt, but onely the choosing so weak an Adversary. But yet instead of that, I would rather advise and beseech him to read such a *Fundamental Controversie*, as this, concerning the *Churches Infallibility*, with other eyes and heart then he has done mine; that is, with a minde disinterested and willing to finde the truth by whomsoever proposed. It is impossible but that education must needs have given a great *Bias* one way: therefore when he reads any thing, upon the truth or falsehood whereof his souls depends, he should rather strain himself to give a weight to objections made against any of his settled preconceived opinions, then catch at circumstantial advantages to elude them: if there be any reasons weakly urged by me, he ought to exercise his own wit to press them more efficaciously against himself: but above all things he ought to pray to God (as God willing, I shall not fail to do both for him, and all his, and my friends) that he would increase in his heart a diffidence of his own judgement, and an humble pliability to submit to truth and authority.

16. Lastly, Where he concludes with his testimony of the *invincibleness of my Lord Falkland's Discourses*, especially the Reply: I have no more to say, then what I said in the beginning, excepting this, that

that for the *Reply*, he to whom it was made is concerned in it : and as for the *Discourse of Infallibility*, if the noble Author were alive, I would have presumed to have had his leave to have answered it.

CHAP.

CHAP. VI.

*The Fundamental ground of my
Lord Falkland's Discourse
Examined.*

1. **H**AVING said thus much to the preface of I. P. (if these *additional papers* had not been hastily called for to the *Press*) I had perhaps finished a begun Discourse in opposition to my most dear lord Falkland's *Theses* concerning *Infallibility*; to each of which I had determined to have adjoyned an *Antithesis*. But (so much leasure not being permitted me) I will content my self at present to single out the eleaventh Paragraph, (according to a former Edition, *An. D. 1646.*) and to oppose a brief *Answer*; and by so doing, I shall give a vertual satisfaction to the whole Discourse; Because in that one Paragraph) and in scarce any one besides) is clearly contained the state of the main Controversie. *viz.* The ground upon which is demonstrated the necessity of an infallible authority in Gods Church, and the onely seeming rational and possible way to avoid and defeat that authority.

2. The words of the Paragraph are these, *The chiefeft reason, why Catholicks disallow of the Scripture for a Judge, is, because when differences arise about the interpretation, there is no*
way

way to end them: And that it will not stand with the goodness of God to damn men, for not following his will: if he had assigned no infallible way how to finde it: This is the Allegation of Catholicks, in which mention likewise might have been made of the writing of the Fathers, and any thing but the testimony of the present Church, because reason and experience shews that differences will arise about the interpretation of them likewise, and no possible way to end them neither, but by a present infallible Authority. To this Allegation of Catholicks, his lordships answer followes in these words. I confess this to be wonderful true *οὐ γὰρ ἄποπάλας ἐγώ, ὡς ἐλεγχέειν πᾶρ ὃ φρονώ*, [i. for I am not such a wretch as to speak otherwise then I think] and let them excuse themselves that think otherwise. Yet this will be no argument against him, who beleeves, that to all, who follow their reason in the interpretation of the Scriptures, and search for Tradition, God will either give his Grace for assistance to finde the Truth, or his pardon if they miss it: and then this supposed necessity of an infallibly Guide, with this supposed damnation for want of it, fall together to the ground.

3. The fundamental ground upon which Catholicks build the necessity of an infallible Authority, is that Article of the Creed, *Credo unam Sanctam, Catholicam, & Apostolicam Ecclesiam*, 1. I beleieve one Holy Catholick and Apostolick Church. I beleieve the Church to be one, one Body consisting of many members, subordinately joyned, and united under one Head: which Unity is, especially, in regard of

of one faith professed by all, and one Charity chaining all hearts together : Now one Church there cannot be, without one Faith ; and one Faith cannot be, where differences are impossible to be reconciled ; and no possible way to reconcile differences, but by Authority ; and no Authority sufficiently efficacious to this end, but an infallible one.

4. I confess this to be wonderful true, (says his lordship). for I am not such a wretch, &c. what is it that his lordship confesses? That the Church is one Body, professing one faith? No, alas ! That was no Article in his Creed. What then did he so ingeniously confess? That it was necessary that differences and controversies should be decided? No nor that neither. The thing that he confesseth with an unexampled ingenuity, is, That, if it be necessary that differences should be decided and ended, and that errors should be abolished ; God is obliged by his infinite goodness to make his truth known some infallible way, by some infallible Guide. So that by his lordships acknowledgment, and by the evidence of reason, if the Church must have one faith, it must have one infallible Guide. It is therefore this Unity of the Church, that his lordship denies to be necessary ; yet he would not have denied the necessity of such an Unity, if he could have found an infallible Guide; without which he knew there could be no unity ; but missing of that, and despising to think of such a blinde, and lame Guide as a Church of England or Geneva, &c. [none of which could ever end one controversy] He concludes that there is no necessity

ty that controversies should be concluded, Nor damnation for not following the will of God, since he left no infallible Guide to lead us to the knowledge of it. A doctrine so horrid, that it is much more derogatory to the honour of Christ, then *Arianism* it self, which though it robs him of his divinity, yet places him above all other creatures. But this denies him even that degree of common sense, which men of mean capacity enjoy: for it makes him establish a law with his own blood, which is neither necessary to be kept, nor indeed possible to be known; then which, what can be more absurd & ridiculous? The perspicacity of my honored lords judgment was so imployed in opposition of *Infallibility*, that I am confident, he never reflected upon these sad inevitable consequences.

5. But surely no salvation is to be had without this unity in divine truth, (as I have shown at large in my *Exomologesis*) and onely Christians have the *Depositum of Divine Truth* entrusted to them: Where then shall they finde it? In his lordships forementioned *Answer* it is implied, That it is onely to be found in *Scripture*, and *Traditionary writings*. But all such writings are obnoxious to variety of senses, and interpretations: What must be done in that case to finde out the true Interpretation? for that every body (says his lordship) must shift as well as he can; he is to do his best, following the dictamen of his own *private Reason*, to finde out the true sense of *Scripture*. And for his comfort he is to beleieve, that if his
privat

private Reason should chance to mis-lead him, [as ten thousand to one it will] yet there is no danger at all, let but *private Reason* do its best, and he may assure himself all will be well: *Gods infinite goodness would fail, if a Soul, proceeding so reasonably, should miscarry.* But how is this confidence of security in following *private Reason* grounded? That does not at all appear, neither in *Scripture* nor *Tradition*, neither did his lordship seem to imploy the admirable sharpness of his own *private Reason* to search grounds for that, upon which the *Eternal* disposal of his soul depended.

6. That which drove his lordship upon the rock of *private Reason*, was meerly a mistake, as may appear to any one that shall carefully read this small Treatise of his. If he could have found an *infallible Authority* [for one less then *infallible*, was to his reason a ridiculous thing] he would have abhorred the thought of relying on *private Reason* interpreting *Scripture*. He sought after this *infallible Authority*, but he sought onely there, where either it was not, or at least it would require very sharp eyes, and a very unpreposessed minde to discover it; Therefore he streins his *Reason* to prove, that this *Infallibility* is not to be found in the *Pope*, nor in a *Council*, at least, not so evident to him, as to countervail the seeming evidence of the force of some objections, that he had against some decisions of *Councils*, and such an evidence he must needs have or none; To demonstrate this, he makes use of all the imaginable difficulties and nullities that could be found

found against the *legitimation* of a Pope and Council, and of any erroneous opinions, or unlawful, or questionable practices in the Church, though never decided, nor warranted by the Church it self. But there is not one word in all his *Discourse* against the *Infallibility* of the *Universal Church* it self, or of a *general Council* approved of, and received by the Church: It seems in his *Disputes*, it had been his misfortune, chiefly to treat with those that would urge the *Dogme* of the *Popes Infallibility*, not onely as a *Catholick Truth*, but also, as a necessary fundamental established point of *Catholick Faith*, and not being fully cleared in the evidence of their pretensions [a thing not very strange, since many learned *Catholicks* would furnish him with doubts, and *Objections* to encrease the mist and obscurity] he concluded, that no *Infallibility* could any where be made appear.

7. Being thus unfortunately perswaded, that there was no evidence of an *Infallible Universal Authority*, plain evident Reason taught him, that there could not possibly be any other *Guide*, but *private Reason* following its own light; for this *private Reason* would never lead him to submit his Reason to a *Church of England*, or *Geneva*, or *Racovia*, &c. For why to any one of these, rather then to another? And if to all of them indifferently, then to contradictions, because in many things they contradict each other.

8. In this case and circumstances therefore, his lordship argued as reasonably as it was

was possible for one to do, that had mistaken the first principle; and with the clear ingenuity of a truly noble spirit [not imitated hitherto by any Protestant] he acknowledged that upon any other grounds but his, the Plea of *Catholicks* was unanswerable & unavoidable, that is, unless *private Reason* (following its own light in the Interpretation of Scriptures) were to be every ones Guide; and this being apparently a most fallible Guide (unless it were certain, that God would give his grace, that is, good fortune, to assist *private Reason* in finding the Truth, or his pardon in case it missed of finding it) the pretensions of *Catholicks* are unanswerable.

9. Now instead of searching reason to combat this usurpation of *private Reason*, I shall beg of all reasonable ingenious Persons, to consider with me, what a deplorable case this was; that he who saw evidently, that if the *Catholick Churches Authority* and *Infallibility* were opposed, all other Churches must expire; The Authority of the *English Church* would be an airy fantasm; the Tyranny of Geneva, an abomination; Amsterdam a meer Bedlam; Racovia an execration, &c. Should notwithstanding think, that any one could be safe in no Church at all, and thereupon (renouncing all authority, both name and thing) should betake himself to the casual conduct of blinde, humane, *natural Reason*; but *Judicia Domini abyssus multa*.

10. Well; but this conduct of Reason, and this indifferency, as to the point of danger, Whether Reason be a true or false Guide, must be

be disproved by some infallible way (says his lordship in the beginning of the twelfth Paragraph) otherwise none can be condemned, if they follow it.

II. For Gods sake, what more infallible proof can be imagined against it, then this, That such a *Guide*, such an arbitrary, incertain, incapable, blinde *Guide* and interpreter was never heard of in Christs Church till this age, that it appeared out of the mists of *Polonia*. 'Tis true, it has been actually, really followed by all sorts of *Hereticks*, and *Schismaticks*, though they were asham'd to cal it by his own name of *private Reason*, for they pretended it was the *Church*, the *Primative Apostolick Church* that they followed : but never till this later Age *private Reason* (as *private Reason*) shew'd itself in the *Chair of Judicature*. A *Guide*, that will lead them (that follow) through *Rivers and Fens*, through *Woods and Deserts*, through *Mountaines and Precipices*, to the right hand and to the lefr, backwards and forwards, and in a *Circle*: A *Guide*, that must never repose, but be continually travelling, which way it matters not, being as secure in *Falsehood*, as in *Truth*: A *Guide*, that can never be confident, much less secure of the right way, yea, obliged to be doubtful, that he is wrong: A *Guide*, that the *Scripture* never mentioned, and the *Church* never heard of, but supposed, (by being called a *Chruch*) that it never should be hearkned to: so that whether *Scripture*, or *Tradition*, or *Church* or all of them be followed, such a *Guide* ought to be deserted and

and renounced : A *Guide*, that two persons cannot possibly follow together, because no two persons (that ever followed any other *Guide*, beside *Authority*) did, or could think all things to be reasonable ; that any other thought so : And lastly, by consequence such a *Guide*, that, as long as he continues in the office, there cannot possibly be any *Church* any where. And is not this an infallible Eviction, that this is an imaginary seducing *Guide*, since it is impossible, that that should be a *Guide* appointed for any Christian, which neither Christ, nor his Apostles, nor any of their followers ever mentioned, yea, which does formally destroy one of our twelve Articles of the *Apostles Creed*, *Credo Sanctam Ecclesiam Catholicam*.

12. And yet when all this is said, even this is a less unreasonable, and less unsafe *Guide*, then any divided particular *Church* can be : For this hood-wink'd *Guide* (inquiring into Scripture, and searching after Tradition) may possibly stumble upon the way to *Unity* and *Truth*, that is, the true *Catholick Church* ; for private *Reason*, professes the exclusion of partiality, and will not refuse to take into consideration, whether it self ought not to be renounced, and *Authority* submitted to : and if it chance to finde *Reason* for *Authority*, it will resign its *Office*, and cease to be a *Guide* any longer, or private *Reason* any longer ; whereas particular Churches [being founded upon the renouncing of *Universal*

versal Authority in practise, and yet usurping that Authority, which they renounce, doe not onely mis-lead their followers, but (having seised on them) do chain and fasten them in that Dungeon.

CHAP. VII.

A concluding Exhortation; wherein all are invited to Catholique U N I T Y.

I. **F**OR a farewell to I. P. and all his Brethren, and to all my dear mislead Countrymen, of what Religion, Sect, or Faction soever, but principally the Protestants, Presbyterians, and Independents. I beseech them all to suffer a word of Exhortation, made by St. Paul to the Philippians, Phil. 2. *Si qua ergo consolatio in Christo, si quod solatium, &c.* If there be any consolation in Christ, if any comfort of Charity, if any society of the spirit, if any bowels of Compassion; fulfill the joy of St. Paul, and all Saints, that you be of the same Judgement, having the same charity; being of one mind, thinking the same thing. That is, Think Catholique Unity a desirable thing, and pursue the ways to attain it.

2. Now the Sun shines not clearer at Noon then this Truth, That there is no possible Unity without Authority, nor no Christian Unity without an Infallible Authority, all other Authority

Authority is meer *Faction* and *Rebellion*, an *Authority* that reaches to the outward appearance, or that binde onely the *purse*; If there were any true *Spiritual Authority* lately in *England*, or now at *Geneva*, &c. it would engage the *consciencs* of those that are under it; and that not as *English* men, or *French*, but as *Christians*; And by consequence all *Christians* should be obliged to submit to it, a thing that themselves do not so much as pretend to. Therefore by all those passionate *exhortations* of *St. Paul*, I conjure you be no longer averse from *Catholick Unity* and *Catholick Authority*: for be assured without such *Unity* and *Authority* submitted to, you will finde no *consolation*, no not in *Christ* himself, no comfort in the charity of the *Father*, nor society with the *Holy Spirit*, &c.

3. Do not (according to your mistaken custom) account us uncharitable, in professing, that salvation cannot belong to any that are estranged from our *Catholick Communion*; we could not be *Catholicks*, if we said not so: Thereby we approve our selves to be the lawful children of the *Ancient Saints*, *Martyrs*, *Confessors*, &c. all which, out of their burning charity [not pride, or malice] protested damnation to all out of their *Communion*; For how could they, or we be the true *Church*, unless we excluded false *Churches*. *St. Augustin* was the benignest, humblest, charitablest soul in his Age, yet who thunders so loudly and so terribly against *Schismaticks*, as he? And his enemies, the

the *Donatists*, (pretending to be the *Catholic Church*, to the end to justify seemingly their false plea) were forced to denounce damnation to all, from whom they were divided, otherwise they would not have had so much as the shew of *Catholicks*.

4. More particularly addressing my self to my most dear friends the *English Protestants*, (of whose communion I once was a seduced Member) consider, I beseech you, that that which at the first composing of this Book, I only suspected might possibly happen, is now abundantly effected: God has in part visited on you the persecution and injustice you laid upon us: Now do you not see, that your *Church* was the meer creature of State-Policy? If it had had the power of Religion; the decay of your *Eccelesiastical estates*, or imprisonment of your *Bishops* would not have destroyed *Authority* among you: The censures of a captive *Pope*, or *Excommunication* of a *Synod meeting in a Grot* were as terrible to irregular, disobedient *Catholicks*, as if they had thundred from the *Capitol*, or the *Imperial Pallace in Constantinople*: Where are the proofs now of your *Spiritual Power*? Why do not you thunder out your *Excommunications* against the Subverters of your Religion, or against your own daily revolting subjects? Alas, who would be frightened with such *Anathema's*? Or what subjects have you now, after the loss of your temporal *Lordships*? And which way shall those *Lordships* be regained, that you may become a *Church* again? Those that were once content you

should enjoy them, will not adventure their own estates to recover them for you; the *Lutherans* are too far off, and the *Calvinists* too near; you may comfort your selves with your *Liturgy*, and perhaps your *Surplices* worne in private *Conventicles*; But as for a *succession of Priests or Bishops*, that is not to be hoped, much less a *restauration* of your *Religion*, which is now quite out of date.

5. To what *Church* will you now apply your selves? To the *Scotish Kirk*, or your own *Presbyterians* (the first incendiaries of all these troubles, the *Idumeans*, that cried *Exinanite, Exinanite usq; ad fundamentum in ea?*) Or to their successors of a thousand names and shapes, and all of them frightful? What is it that holds you from returning to *Catholick Communion*? What other injuries have we done you, except that we have forced you to blush, to see how patiently we suffered your injustices, oppressions and persecutions? But the Truth is, you were not so much our *Persecutors* as that *poysonous generation of Calvinists* among you; they were those who instill'd fury into our *Kings and Parliaments*, and poison into the laws against us; Which very lawes are still kept in force against *Catholicks*, and the present *Governors* (who profess *Independency & an absolute freedom of Conscience*) are yet (by a secret transition of some dregs of *Calvinistical pollution*) become severe *Executioners* of their cruelty against us; By that means destroying the foundation of their own *Religion*, and rendring themselves obnoxious

obnoxious to be censured by neighbouring Princes and States, as persons of no faith or constancy even to their own Principles. But however it is to be hoped that care will be taken, that the *Presbyterian* banner shall never be displayed amongst you, lest their little fingers prove hereafter more heavy to all their opposors, then the Prelatical loynes were formerly. And I cannot but congratulate unto *Scotland* their late procured liberty from this more then *Scilician Tyranny* of *Kirkism*.

6. If those now exau'torated, now dispossessed *Presbyterian Spirits* would hearken to the advise of one that truly wishes so well to their souls, that he would willingly sacrifice his life for their good, I would desire them to consider how palpably beyond all other Sects their condition is most miserable, and evidently accursed both by God and man. For their Dominion and Tyranny never lasts longer, then during the times of seditions, and secret rebellious practices. Then indeed secular ambitious spirits (having great use and need of them to whisper treasons, sow discontents, inflame revenge, and (under a shew of zeal) root all charity, obedience, and peacefulness out of the consciences of the people) do suffer them to rage; Whilst these plots are agitating, so long they have leave given them to domineer over the souls of men, and to set up their abhorrid Tribunals: But when once their *secu'ar lords* see themselves settled by their practices; then nothing is so con-

temptible, as a *Calvinistical Minister*, witness *Geneva*, where they have no influence upon the State; and witness *Holland*, where the whole Body of their wretched Ministry are not allowed one single voice in their Government, nor the meanest Artisan scarce willing to cast away a daughter upon them.

7. *Filii hominum usquequo gravi corde, ut quid diligitis vanitatem, & queritis mendacium?* O my beloved *Countrymen*, How long will you remain of such stupified, insensible, blinde hearts? Do not you perceive that it is meer emptiness that you graspe, and a palpable lie that you so busily seek; whilst (renouncing *Christs Authority*) you follow the conduct of your own *Reason and Spirit*? Are you not now become like the men of *Sodom* struck with blindness, yet perswaded that you are the onely Seers? You cross and justle one another in the way, knocking at all doors, but the right? How impossible is it that this blindness, this eternal wandring should be cured, but by the *Opiobalsamum* of *Catholick Faith and Obedience* to the only spouse of *Christ, the Church*? Your eyes are not the onely Organs, but your ears mnst be used for the learning of the true way; *Faith comes by hearing*, not studying or disputing, and the persons to be heard are those that are sent, that have a *Mission* sealed by *Christ*, and delivered successively from his *Apostles* and by their Successors. If you would hear, you would beleeve; And if you would beleieve, you could not be divided. But you will
read

read, and study, and dispute, and the fruit thereof is not faith, but *science falsely so called*, which puffs you up with a vain opinion of knowledge, and tempts you to study and dispute without end. Now if you really beleeve'd the Scriptures which you read, you would hear the Church, that is the onely safe Interpreter of them. *He that hears you, hears me*, sayes our Saviour to, and concerning his Apostles and their Successors : *Christians* must be hearers of their Teachers to the end of the world : What infinite numbers of mis-lead souls have continually deceived themselves into eternal perdition, and all of them with the Bible in their hands, and perhaps in their heads and memories ? And this not for want of reading, or disputing, but of hearing and beleeving.

8. This is the true and proper Difference indeed between a *Catholick* and a *Mis-beleever* : The Bible is a Rule to them both : but the sense of the Bible is conveyed several ways to them : *Hereticks* receive it by the eyes, they deliver it themselves to themselves, by which means every one being a Teacher independent of another, *Christ* has no *Schollers* among them : so that every Reader creating a sense proper to his own tast, and disposition, they all agree onely in possessing the outward bark, but the true sense escapes them ; Whereas a *Catholick* receives both the Bible, and the sense of the Bible from the Church, and Teachers appointed in Her ; So that he has the same assurance of the sense, as of the Bible it self, then which a

greater certainty cannot be given, even *Protestants* themselves being *Judges*. By this means it comes to pass, that as it is impossible, that *Hereticks* should agree any other way, then in faction; So it is impossible, that *Catholicks* should differ in points of belief; & as it is impossible, that *Protestants* should be humble, who trust none, nor rely on any but their own wit and judgment, (they being their own only Authority) So it is impossible that *Catholicks* should in this regard be proud, whose wit and judgment is to renounce their own judgment, and to depose their own wit, and to captivate both to the obedience of *Faith*, which comes by hearing *Christ* speak to them by his *Church*: Lastly, as it is impossible that *Hereticks*, who follow *private Reason* (which of all others by a general acknowledgment is the blindest Guide) should not with their blind Guide fall into the Pit; so it is impossible, that *Catholicks* (if their works be answerable to their faith) should not with the *Church* that teaches them, attain the glory, which *Christ* has purchased for his Elect.

9. Do not (I beseech you, my dear friends) look upon this *Characteristical difference between Catholicks and Hereticks*, as a new device of our own brain, but as an *Ensign* set up by the *Fathers of the Church*, yea, by the *Holy Ghost* himself, speaking by his *Choicest Organ* *St. John the Evangelist*. (Ep. i. Chap. 4.) *Ipsi de mundo sunt ideo de mundo loquuntur, &c.* They are of the World, therefore they speak of the World, and the World hears them, we are of God: He that hath
Spirit

known God, heareth us : Hereby know we the Spirit of Truth, and the Spirit of Error. The Apostle (in the beginning of the Chapter) had warned the Brethren of the multitude of Antichrists, that is, Hereticks that were shortly to infest the Church, and to preserve themselves from their poyson, he advises them to try the Spirits, that they might discern the true from the false. Now to enable them for this Tryal, he gives this mark of distinction : They, saith he, that is, the false Spirits are of the world, and they speak of the world, and the world heareth them : Their great Master, and Arch Apostle is the world, that is, worldly lust, which (as he said before) were, The lusts of the flesh, the lusts of the eye, and the pride of life, these were the great Masters that taught them their new Doctrine, and made them renounce the old. The weariness of an unmarried, or of a chaste life, ambition after great estates, and scorn to submit themselves to obedience, these taught new lessons to the Arch-Heriticks; and these lessons they preach to others, and those that are of the world, and love such sensual conveniences, hear them. Thus is Heresie begun and continued in the world.

10. On the contrary, (saith he) We are of God, who have conquered the world, and by that means trample on these things; we have a far more noble ambition : For the reward that we pretend to, is no less then God himself; And all that know God, and know how to set a value on him, hear, and obey us. Hence he concludes, Hereby know we the

Spirit of Truth, and the Spirit of Error. But it may be replied, That as there are many true Beleevers much immers'd in the lusts of the world, so there may be some Hereticks, that in appearance at least, are in a good measure free from the same lusts. 'Tis true : yet those Hereticks do not *hear* the *Ministers of Christ* ; They receive their writings, they study them, and dispute out of them, but do not *hear* the true Pastors interpreting them : Hereby indeed is *known the Spirit of Truth and the Spirit of Error.* For if they *without mission* would not pretend to be *Apostles*, nor deliver their own doctrines out of the Apostles writings, but have humility to hear the *Apostles* and their *Successors*, and Faith to beleeve them, they would never be obnoxious to this Spirit of Error.

II. To conclude, (my dearly beloved Friends) instead of examining those several marks of true and false Churches, and Teachers extant in Books of controversies, content your selves with this *Catholick mark* given by the *Apostle* in his *Catholick Epistle* to all Christians to the worlds end ; Would you know where the *Spirit of Truth* is ? It is not among them that accept, and read, and study the Scriptures ; for then what would be *Heresie* ? Do they not in all their wandrings and mazes carry the *Bible* with them ? And the *Bible* it self (as they use it) leads them to destruction ; For Lust, Ambition, Curiosity, Covetousness, or Pride, (either blinding them or staining their eyes) makes them think they see in Scripture that which
foments

foments, and encreases those Passions ;
Whereas if (having their eyes open to read
the Bible) they would keep their ears open
likewise to hear the Church interpreting it,
it is not possible they should erre, or be at
variance about the mysteries of Faith. God
Almighty, of his infinite goodness, clear
your eyes, and open your ears, that you
may see and hear, and live for ever. Amen.

FINIS.

AD



AD LECTOREM.

En tibi, (Candide Lector !) illas Eximii Doctoris ad Quæsitæ mea pridem missas Responsiones, in priori quidem hujus Libri Impressione promissas, sed ex oblivione omissas. Quod ad speciales autem Doctrinas pertinet vel hic vel superius in Libro contentas, me tanquam Historici solum non Dogmatistæ partes agentem respicias. Et vale.

Quæsitæ Generalia.

Vertitur primò. Utrum hæc Thesis sit in Romana Ecclesia irreprehensibilis, videlicet. Nihil est creditu necessarium in Religione Christiana tanquam de fide, nisi quod revelatum fuit Ecclesiæ per Christum & Apostolos ejus ?

Respondetur. Quod hæc thesis, ut jacet, est omnino irreprehensibilis, immò nihil est propriè de fide (cujus actus necessario & immediatè innititur divinæ revelationi) nisi quod revelatum fuerit à Deo Ecclesiæ per Christum & Apostolos. Ab eorum enim tempore nihil de novo Ecclesiæ revelatum agnoscitur.

Qu. 2. Utrum omnes articuli de Religione in Concilio Tridentino determinati, & propositi, sint veritates divi-

ne,

ne, & tales quæ ab Apostolis fuerint Ecclesiæ revelatæ?

Resp. Omnes articuli purè doctrinales, nec aliam includentes materiam facti quàm quod divinitùs institutum agnovimus, determinati à Concilio Tridentino tales sunt quoad substantiam. Qui verò vel disciplinales, vel ex toto, vel ex parte ad materiam facti non divinitùs instituti spectant, canonicam habent certitudinem, ac proinde quicumque illorum aliquem pertinaciter condemnaverit, tanquam Ethnicus & publicanus habendus est.

Qu. 3. Si non; (Ut v. g. articuli de libris canonicis, de vulgata translatione, de communione sub una specie, de veneratione imaginum) utrùm liceat Catholico inquirere & probabiliter determinare quinam speciales articuli sint tales veritates revelatæ, & quinam non?

Resp. Ad quæstionem principalem (sepositis hypothesi & perenthesi) quod omninò licet. Ad hypotheseosim supra responsum est. Ad parenthesim autem responderetur. Quod esse librum canonicum importat duo. 1. Quod vel doctrinam revelatam contineat, vel cerrè nihil dissonum à veritate divina & Catholica. 2. Quod liber ipse semper habebatur à multis Ecclesiæ Doctoribus divini fuisse alicujus authoris, Cui scilicet istius libri doctrina ad Religionem spectans, aut immediatè à Spiritu sancto revelata fuerit, aut in illa tradenda divinum adfuerit speciale auxilium. De prima parte potest Concilium verè œcumenicum certissimè decernere, de secundâ, cum majori vel minori certitudine juxta varias rerum circumstantias, ita tamen ut canonicam semper habeat certitudinem hujusmodi Concilii etiam in hac parte decretum. Quod idem dicendum est de vulgatæ editionis decreto, licet purè materiam facti designet.

De communione sub una tantùm specie, Concilii Decretum est negativum, videlicet, Ecclesiam non teneri nec institutione seu præcepto divino, nec quacunque aliâ de causa, Sacramentum Eucharistiæ fidelibus omnibus sub utrâque specie administrare. Ex hoc certissimum habet Ecclesia ex traditione & praxi. An verò justis de causis unam tantùm speciem communiter administrari decreverit, prudentiâ non doctrinæ quæstio est.

Dei

De veneratione imaginum quamvis res facti sit, hoc tamen ab ipsis Apostolorum temporibus traditum habemus.

Qu. 4. *An non hæc sit probabilis ratio distinguendi inter tales articulos scilicet, ponendi istos articulos esse revelationes divinas in quibus Concilium explicitè significat Ecclesiam traditionaliter recipisse talem doctrinam à primis usque Christianismi temporibus?*

Resp. Hanc rationem seu viam distinguendi inter tales articulos, probabilem ac sanam esse, non verò solam & unicam. Oportet enim ut articuli qui sint revelationis divinæ, sint doctrinales, & qui nunquam ab omnibus Ecclesiæ Doctoribus habebantur incerti, & tunc etiam si Concilium declararet huiusmodi articulos ad novatoris alicujus obtundendam audaciam, absque eo quod agnoscat expressè illos traditionaliter receptos esse, attamen hoc necessariò subintelligiretur. Novum enim aliquod nequit Concilium œcumenicum Ecclesiæ proponere ut revelatum, nec si proponeret ab Ecclesia reciperetur.

Qu. 5. *Utrum omnes articuli à legitimo Concilio propositi sint recipiendi & amplectendi, vel Christianâ fide (scilicet quod ad articulos divinitus revelatos) vel saltem obedientiâ canonicâ (quod ad reliquos) Quæ obedientia scilicet obligat omnes ad non contradicendum, ita ut merito damnentur omnes qui se ab Ecclesiæ communione separant, ut schismatis non necessarii rei?*

Resp. Affirmativè ad totam quæstionem, supposito quod Concilium sit œcumenicum & legitimum, & omnia conciliariter agat.

Qu. 6. *Utrum assistentia Spiritus sancti Ecclesiæ promissa necessariò credenda sit simpliciter in omnem veritatem eam ducturum, an solum in necessariam?*

Resp. Necessum est credere Spiritum sanctum, non dico inducturum sed conservaturum Ecclesiam, Catholicam in omni doctrina seu veritate revelata; immò ita recturum eam, ut nunquam in errorem aliquam notabilem, id est, qui vergat in gravissimum animarum detrimentum, universaliter induci permittat; licet in errorem facti, & forsitan doctrinæ non immediatè & expressè revelatæ, incidere.

cidere poterit pars major Ecclesiæ.

Qu. 3. *Utrum Concilium, (secundum quod Stapleton affirmat) possit erroneè proponere doctrinas quasdam (scilicet quæ ad fundamentum Religionis non appropinquant) non veras?*

Resp. Primò notandum esse, quod aliud est Concilium œcumenicum Ecclesiæ doctrinas proponere, aliud Ecclesiam illis adhærere. Deinde aliud est Ecclesiam doctrinis à Concilio propositis adhærere tanquam revelatis, aliud illis assentiri tanquam decretis ac definitis à supremo in Ecclesia tribunali. Quicquid sit, non denegamus Concilium œcumenicum, posse in quibusdam circumstantiis Ecclesiæ proponere doctrinas quæ nec immediatè continentur in revelatis, nec sunt de rebus magni momenti, sed vel facti vel disciplinæ, quodammodò falsas, aut non omninè veras.

Qu. 8. *Utrum unquam definitum fuerit ab aliquo Concilio œcumenico Ecclesiam vel concilium esse infallibilem? Et si sic, Ubi?*

Resp. Nunquam, quod meminerim, (evidentissimis sepositis scripturæ locis) expressè definitum legi. Supponitur enim ad omnem definitionem infallibilis hæc decernendæ potestas: Quippe si cuilibet licuerit Supremi Tribunalis, siue Ecclesiastici, siue secularis, authoritatem ac jurisdictionem in dubium revocare, ruunt certè omnis Regiminis & gubernationis fundamenta? Si verò tali decernentis auctoritati credendum ac cedeudum necesse sit, perinde est, quantum ad debitam subditorum obedientiam, an fuerit talis authoritas secundum se infallibilis, an non.

Qu. 9. *Utrum quando vulgò dicitur Ecclesia Catholica est infallibilis, istum verbum infallibilis importet divinam quandam assistentiam & inerrabilitatem? An solum moralem (at in summo gradu) certitudinem? Cui scilicet inniti possent homines sine aliquo periculo, immò omnia debeant?*

Resp. Quod huius questionis solutio maximè pendet de propria vocabulorum significatione, nimirum quænam infallibilitas vel certitudo quam dicimus divinam? Quænam naturalis, id est naturalis

ralis evidentia, & quænam moralis. Quæ omnia ex Logicæ principiis desumenda & dissolvenda sunt, Quod non est hujas loci. In præsentiarum sufficit quod talis sit Ecclesiæ infallibilitas seu inerrabilitas, quæque ex divino proveniat instituto & auxilio, ut in errorem Christianæ doctrinæ ac Religioni oppositum nunquam inducetur, nec portæ inferi prævalebunt adversus eam.

Ut tibi verò (qui difficultatum medullas soles penetrare) plenius faciam satis in re tanti momenti, ex quâ nimirum cæterarum omnium inter Christianos controversiarum petenda est solutio, superaddam hic breviter quod nondum à me nec verbis, nec scriptis accepisti.

Ecclesiam esse infallibilem, tum ex promissis Christi Domini in sacra scriptura frequenter habitis, tum ex natura ipsius traditionis universalis Ecclesiæ, quam etiam in genere sumptam infallibilem esse, alibi satis, si rectè memineris, tibi evidentissimè demonstravimus.

Ecclesiam autem esse infallibilem, nihil aliud est, quàm Ecclesiam non posse falli, id est; Universalem Ecclesiam unitam sub unâ in ejusdem fidei & Sacramentorum communionem, non posse errare in traditione Christianæ ac revelatæ doctrinæ, quæ scilicet à Christo & ab Apostolis ejus per universum orbem edocta ac disseminata fuerit.

Doctrina hæc Christiana, in cujus traditione nequit Ecclesia à veritate aberrare, non solum continet dogmata, quæ veluti merè speculativa videntur; Trinitatem nempe Incarnationem, &c. (Quæ licet ad Christianæ vitæ perfectionem parùm aut nihil conducere existiment novatores, attamen re verâ totius Christianæ praxeos bases sunt & fundamenta) sed etiam Christianorum operum & Christianæ vitæ institutiones & actus, ut in Sacramentorum administratione & receptione, & in multiplici materia facti, quæ ad vitam æternam consequendam Christianorum universitati necessariò requiruntur.

Infallibilitas hæc est duplicis generis. Prima, quæ perfecta & absoluta est, spectat ad traditionem articulorum fidei, id est, articulorum revelatorum, quæ

quæque divinam revelationem tanquam objectum formale essentialiter vendicant. Secunda est Canonica, id est, articulorum ab Ecclesia definitorum quorum nulla habetur revelationis divinæ universalis traditio. Quæ tamen talis est conditionis & naturæ, ut omnes Ecclesiæ subditi & membra hisce teneantur subscribere & obedire definitionibus.

Prima infallibilitas in sola Ecclesia universali residet, neque in Papa, neque in Concilio nisi in quantum Ecclesiæ universali consentire & coherere creduntur, in alterutro tamen Ecclesia universali consentiente. Attamen Concilio verè œcumenico & perfectè generali hoc proprium inest, quod in illius revelatorum fidei articulorum definitionibus involvatur necessariò universalis Ecclesiæ consensus. Quæ verò sint conditiones & qualitates Concilii verè œcumenici constitutivæ, non est hujus loci statuere. Prima igitur infallibilitas ad traditionis universalitatem divinam sustulit speciali providentiâ reducitur. Secunda tum in Papa, tum in Concilio residet juxta varios Reip. Christianæ status & condiciones. Potest enim Summus Pontifex, ubi urget aliqua necessitas, nec poterit Consilium generale opportunè congregari, quicquid necessum fuerit ad tollendum schisma vel scandalum canonica infallibilitate decernere. Cui tota Ecclesia, saltem usque dum Concilium generale haberi poterit, cedere teneretur.

Veritates autem seu propositiones quæ ab Ecclesia universali infallibiliter determinari possunt, duplicis sunt generis. Vel enim sunt ipsæ veritates immediate et in ipsismet terminis revelatæ, vel sunt consequentes seu illationes ex illis. Prioris generis veritates posse ab Ecclesia universali infallibiliter definiri, seu potius designari, aliàs tibi manifestissimè ostendimus; sicut & illas explicare, & terminis magis perspicuis exprimere. Non etenim per nudas verborum cortices & literulas materiales, sed per ipsorum sensum & significationem, suam novit & tradit Ecclesia doctrinam. Ac proinde panis conversionem in Corpus Christi rectè explicuit Ecclesia, exortâ occasione, nomine *Transubstantiationis*.

Posterioris autem generis propositiones bifariam dividimus.

dividimus. Vel enim evidentissimè & primo intuitu constabunt cuicunque sanæ mentis proponantur, suppositâ premissarum veritate. Ut, verbi gratia, quod Christus duas habuerit voluntates, ex hypothese duplicis naturæ, divinæ scilicet & humanæ, in Christo, manifestissimum elucet. Vel quæ studium aliquod & scientiam requirunt ad huiusmodi sequelæ seu consequentiæ evidentiam percipiendam. Quæ quidem evidentia majoris vel minoris certitudinis apparebit, tam juxta subjecti perspicuitatem vel obscuritatem, tum etiam juxta ratiocinantis doctrinæ & ingenii gradum.

Prioris generis veritates, priorem obtinent infallibilitatem in definitionibus seu declarationibus Universalis Ecclesiæ ad fidem spectantibus. Posterioris verò generis propositiones juxta prius divisionis membrum acceptæ, similem habent certitudinem, licet gradus quasi inferioris. At verò propositiones de posteriori divisionis membro, nequaquam habent supremam illam & universalem infallibilitatem, sed canonice tantum respectu totius Ecclesiæ. Quibus scilicet, sicut & quibuscunque aliis universalis Ecclesiæ decretis firmiter standum est nec ullatenus relutandum.

De rebus autem facti, sive disciplinæ, sive regiminis sint, quæ jure divino nullam habent institutionem, hoc tantum nota, quod eorum præcepta seu instituta, dicuntur Ecclesiastica, quæ juxta varias rei Christianæ conditiones ac dispositiones, vel omitti, vel immutari possunt à constitutis in autoritate secundum quod expedire visum fuerit, nec aliam in se continent universalem infallibilitatem, quàm quæ filios Ecclesiæ, receptâ & perseverante sanctione, illis subjacere & obedire certissimè constringit.

Qu. 10. *Utrum quando dicitur Ecclesia Catholica Romana, sensus sit, universalis Ecclesia sub uno capite collecta, quod caput olim fuit, & nunc est, & probabiliter semper erit Romanus Pontifex. Ita tamen ut si ista sedes in posterum vel dissoluta fuerit, vel ab infidelibus possessa, quemcumque alium præfulem Ecclesia sibi præserit iste pro visibili capite Ecclesiæ & successore. D. Petri habendus sit?*

Resp.

Resp. Quod Ecclesia Catholica dicitur *Romana*, posteris hisce temporibus (antiquitus enim cum loquebantur Patres de Ecclesia Romana, particularem seu Dioecesanam Ecclesiam Romæ ut plurimum designarunt) ad distinguendam illam ab aliis omnibus hæreticorum ac schismaticorum conventiculis, (quorum recentiores aliqui titulum *Catholicæ*, nescio quâ dementiâ, audent sibi vindicare) per denominationem à capite desumptam. Quod verò Sedi Romanæ annexa sit ex instituto Petri totius Ecclesiæ capitis aliqualis autoritas certissimâ traditione constat. Non equidem de necessitate absolutâ, cum fuerit prius Antiochiæ; sed ita ex hypothese rei factæ ut ubicunque resideret electus præful in totius Ecclesiæ caput, seu Petri successorem, Romanæ Sedis Episcopus denominaretur.

QUÆSITA SPECIALIA.

Queritur 1. *Utrum tenendum sit ut de fide omnes libros qui nunc in Canonem recipiuntur pari jure esse divinos & infallibiles? An solum posse omnes cum fructu legi in Ecclesia, eos nihil in doctrina aut moribus falsi in se continere, & propterea auctoritatem eorum non temere rejiciendam?*

Ratio dubitanda est, tum quia plurimæ præfationes S. Hieronymi aliquos libros à Canone antiquo Judæorum eliminant, immò idem libros Machabæorum notat, & 3. & 4. Esdræ somnia vocat: tum Six. Senensis etiam post Concilium Tridentinum abdicat aditamenta ad Hesterem; Et Melchior Canus etiam de Baruchi libro putat sine culpa hæreses posse dubitari, l.c. com 1. 2. c. 9. Unde Cardinalis Bellarminus agnoscit tales libros positos esse in gradu inferiori.

Resp. Juxta supradicta ad tertium quæsitum generale, scilicet, omnes libros receptos in canonem aque infallibilem continere veritatem quoad doctrinam revelatam, id est, quòd fidei seu doctrinæ revelatæ nihil oppositum aut dissonum contineant. Verùm quoad librorum authores, quibus etiam an omnia in eis contenta immediatè à spiritu sancto dictabantur, longè impar est eorum certitudo.

Qu. 2. *Utrum Concilium Tridentinum (ubi de imaginibus*

uitus præcipiens ad Concilium Nicenum 3. nōs remittit) censendam sit interpretari sensum istius, ubi loco adorare dicit venerari, aut debitum honorem conferre?

Resp. Concilium Tridentinum nequaquam interpretari sensum Concilii Nicani, sed idem aliis verbis asseverare. Si enim, (quod tibi sæpius dixi) prototypon non imago propriè veneretur, parum refert quo utatur vocabulo, nili fiat quæstio de nominum etymologia.

Qu. 3^a Utrum articulus de Transubstantiatione in Concilio Tridentino non sufficienter credatur secundum mentem Synodi, ab eo qui dicitur & profiteatur, Ego credo quod post consecrationem, panis definit esse in Sacramento, & loco ejus est præsens corpus Christi verè, realiter, & substantialiter (scilicet ut loquitur synodus sacramentaliter, seu modo quodam ineffabili & incomprehensibili) quod fidelibus communicatur ad vitam, & indignis cedit ad condemnationem. Nunquam interea talis homo profiteatur se nolle immiscere seipsum Scholasticis & Philosophis de isto mysterio disputationibus. Ut quid factum sit de substantia panis? In quo subiecto subiectenur accidentia ejus? &c. modò recipiat in se nunquam se interpretaturum modum istius mysterii contra consensum Scholasticorum.

Ratio dubitandi est, quia hæc doctrina à S. Patribus proponitur non sub nozione miraculi, sed mysterii inexplicabilis, unde apud eos nullæ tantæ philosophicæ controversiæ, & subtilitates reperiantur, & propriè tales subtilitates non possunt dici esse ex antiqua traditione Ecclesiastica. Præterea Cardinalis Peronius asserit Concilium Tridentinum neminem cogere ad usurpandam vocem transubstantiationis.

Resp. Sufficenter credi sub his terminis. Ubi verò subjungis, Quod fidelibus, &c. mens est ni fallor, Quod dignis, &c. subest enim æquivocatio, nam etiam indigni possunt esse fideles, verum hoc dico ad majorem cautelam. De reliquo nemo tenetur jurare in verba Scholasticorum, sufficit te contra communem Patrum & Ecclesiæ consensum nunquam modum istum velle interpretari, nec determinare. Cavendum tamen est, ne sub terminis tuis oppositum aliquid

aliquid transubstantiationi inhæreat animo.

Qu. 4. *Utrum ille dici possit admittere Canonem 21 sess. 21. Concil. Trident. de communione sub una specie, qui quamvis ipse nullas videat sufficientes rationes negandi communionem utriusque speciei. tamen profiteatur se pie credere fuisse aliquas quæ proculdubio Concilio videbantur justæ & sufficientes, & canonicè submittit se iste alterationi?*

Resp. Affirmativè. Inquirat tamen hic Christianus, si doctus sit, corde recto motiva Concilii in hac parte, & iustissima statim inveniet.

Qu. 5. *An sit de fide licitum esse coercere & punire vel tradere puniendos morte, exilio, vel aliis civilibus pœnis hæreticos convictos?*

Resp. Subjectum quæstionis non esse materiam fidei, ac proinde nihil esse de fide in illâ materia. Veruntamen certissimum esse rebelles à fide & ab Ecclesia coerceri & puniri posse; pœnis nimirum spiritualibus (id est censuris Ecclesiasticis) à superioribus suis Ecclesiasticis; Et pœnis temporalibus, (id est incarceratione, exilio, & similibus) à superioribus suis temporalibus. Morte verò puniri posse hæreticos etiam convictos, immò relapsos, vel obstinatissimos (modo à seditionis & rebellionis in Remp. defuerit omne periculum) nunquam fuit totius Ecclesiæ dogma Catholicum. Quicquid autem sit de praxi Inquisitionis iam receptâ, Catholici plurimi, immò & doctissimi, præcipuè in Gallia nostra hoc semper improbarunt, sed hæc quæstio facti est, seu prudentiæ, non doctrinæ.

Qu. 6. *Utrum & quatenus liceat Catholico optare & suadere concessionem utriusque speciei, Reformationem abusum in Reliquiis, Imaginibus, Indulgentiis, &c. Liturgiam & Preces in linguâ notâ & intellectuâ, &c. Scilicet tanquam media admodum efficacia ad reünionem Ecclesiarum?*

Resp. Cùm subditorum non sit, superiorum suorum leges ad libitum interpretari, immò nec, sub reformationis specie, quæcunque praxim autoritate stabilitam corrigere (hæc enim propria seditionis ratio est) nemini Catholicorum licet publicè reprehendere nec verbo, nec scripto, Ecclesiæ disciplinam, canonicè

canonicè erectam, Labefactatam verò restaurare, dum-
 modò prudenter fiat, poterit unusquisque suo modo
 conari. Cum autem Episcoporum ac pastorum sit
 (quos posuit Spiritus sanctus regere Ecclesi-
 am Dei) imposturas omnes autoritate publicâ
 prohibere ac tollere, his omnium est sobriè indicare
 quos manifestè perceperint Religionis abusus, tùm
 in Clero, tùm in populo. Verùm nec licet, nec con-
 venit privato cuicunque suadere mutationem praxis
 cujuscunque, quam vel ab Ecclesia sancitam, vel in
 Ecclesia consuetudine generali & antiquâ usurpatam
 novimus. De communione sub utraque specie, ac
 liturgiâ seu precibus Ecclesiasticis in linguâ vulgari
 habendis, si qua spes esset illud obtinendi, apud hæ-
 reticos parùm valeret. De reliquiis, Indulgentiis,
 Imaginibus, &c. multa forsàn, modò cautè fieret, &
 monenda & suadenda forent. Quicquid sit; Eccle-
 siarum, (ut vocas) reünionem sperare nequaquàm
 fas est, nisi priùs rebelles in sponsam Christi, submissis
 cervicibus, potestati à Deo ordinatæ cordatum jurent
 obsequium. Vale.



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Errata.

PAge 7. line 25. read *observing*. p. 16. l. last
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